

holy week masses



HOLY WEEK MASSES

*The Complete English Text of All the
Masses and Ceremonies of Holy Week*

FOR CONGREGATIONAL USE



Nihil obstat:

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Censor Deputatus

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STATIONAL CHURCHES

The days of Holy Week are among 89 days of the year to which a "Stational Church" is assigned. In earlier centuries in Rome, the faithful of the city would meet at a designated church and would go in procession with their Bishop, the Pope, to another church which on that particular day was the "Stational Church"; that meant that this was the church in which the Pope on that day would celebrate the conventional Mass for the city (of Rome) and the world. Frequently there was a close connection between the Stational Church and the celebration of the day; for instance, on Good Friday the Stational Church is that of the "Holy Cross in Jerusalem", located within the southeast corner of the old city wall of Rome; for the faithful it represented the holy places in Jerusalem, where the events of the first Good Friday took place.

DAY	STATIONAL CHURCH
Palm Sunday	Saint John in the Lateran
Monday of Holy Week	Saint Praxedes
Tuesday of Holy Week	Saint Prisca
Wednesday of Holy Week	Saint Mary Major
Holy Thursday	Saint John in the Lateran
Good Friday	Holy Cross in Jerusalem
The Easter Vigil	Saint John in the Lateran

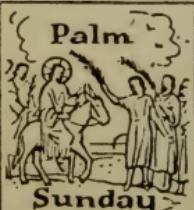
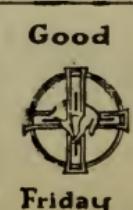
Why the Restored Holy Week?

ON November 16, 1955, the Sacred Congregation of Rites issued a decree (approved by Pope Pius XII), which provided for the restoration of the Order of Services of Holy Week. The changes involved were not made to create a novelty or "something different" nor to dig ancient ceremonies out of the distant past. They were made for the benefit of our people, to help them re-live the sacred events of the closing days of Christ's life.

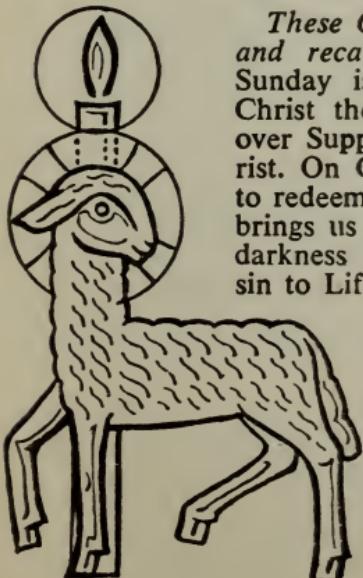
Originally the Holy Week rites were performed at the same hours of the same days that the sacred mysteries occurred. The solemn Mass of the Lord's Supper on Thursday evening recalled the institution of the Holy Eucharist. Friday afternoon the liturgical function recalled the Lord's passion and death. A solemn vigil began on Holy Saturday night and ended Easter morning with the joy of the Resurrection. But during the Middle Ages, these religious services were, for various reasons, transferred to the morning hours. Torn from their proper time-setting, they lost their original meaning.

In more recent times another serious change took place. Thursday, Friday, and Saturday of Holy Week had long been holy days of obligation, so that Catholics, freed from servile works, could be present at the morning services. In 1642, because of a shift in economic conditions, Pope Urban VIII was forced to declare the last three days of Holy Week no longer holy days of obligation. With schools, factories, and business places open on these days, the solemn and important liturgical services have been held in churches that in many cases were almost deserted.

These Holy Week services have such dignity, sacramental force, and power for nourishing Christian life (which cannot be supplied by substitutes), that *they had to be restored* to the people. And so the Church, by simplifying the services and restoring them to their proper time-setting, makes it possible for Catholics to attend in great numbers and reap the rich spiritual benefits of Holy Week.

				
Palm Sunday	Tuesday	Wednesday	Thursday	Saturday

The Drama of Redemption

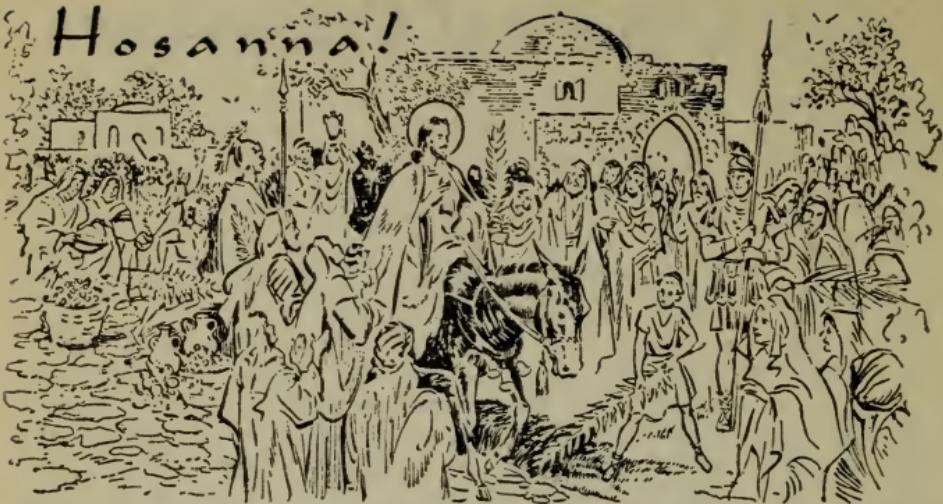


THE RESTORATION of the Holy Week services poses the danger that it might be considered as merely a new "time-table" of services or a change in ceremonies. To understand Holy Week properly and to realize its full significance and bearing on our lives, we must go back to the final week of our blessed Savior's mortal life on earth and—beyond that—into the Old Testament.

Adam, by his sin of disobedience, lost for us humans the great gift of divine life, but God promised to send a Redeemer Who would restore it. Later on, when His chosen people (the Israelites) were oppressed as slaves in Egypt, God chose Moses to liberate them. On the night of the Passover, they were to eat the Paschal Lamb and smear its blood on their doorposts so the destroying Angel would not kill their first-born sons. Then God led them out of Egypt through the Red Sea, going before them by day in a pillar of cloud and by night in a pillar of fire, and feeding them with manna in the desert. Finally He made them a great nation under King David, from whom His divine Son was descended, through Mary.

These Old Testament types are fulfilled in Christ and recalled in our Holy Week worship. Palm Sunday is a popular demonstration in honor of Christ the King, Holy Thursday marks the Passover Supper at which He gave us the Holy Eucharist. On Good Friday the Lamb of God was slain to redeem us. The "blessed night" of Holy Saturday brings us the Risen Christ, the Light shining in the darkness (the Pillar of fire), Who led us from sin to Life through the waters of Baptism.

Holy Week must be not merely a *re-enactment* of the drama of Redemption, which we observe as spectators, but a *re-living* of it, which we actually experience. It must bring about in us vital results, not a mere "putting on" of virtues, like hanging ornaments on a Christmas tree, but a "growing in Christ" through the divine life of sanctifying grace, like the vine whose living branches bear fruit.



IN the restored order of Holy Week, *Palm Sunday* is entitled "the second Sunday of Passiontide". The divine service for this Sunday may be likened to a two-act drama. The first act is the triumphal procession honoring Christ the King. The second act is the Holy Sacrifice of the Mass which stresses the Passion and Death of Christ our Redeemer. In order to give more time and emphasis to the procession, the blessing of the palms and some parts of the Mass have been shortened.

The procession is intended to be a great public demonstration of loyalty in honor of Christ the King; the people and the priest (who wears red vestments) carry the newly-blessed palms and proclaim their devotion and fealty to Christ, in imitation of the disciples and the youths of that first Palm Sunday: "Glory, praise, and honor to Thee, O Christ, our King and Redeemer, Whom children's voices greeted with enthusiastic Hosannas." Centuries before Christ, the prophet Zacharias had predicted to the Jews: "Behold thy King will come to thee . . . poor and riding upon an ass and upon a colt." On the first Palm Sunday, Christ fulfilled that prophecy. And we, in participating in this triumphal Kingship procession of palms, not only re-enact this great event in Christ's life, but actually make it present again in our own lives.

In the Mass of Palm Sunday (celebrated in purple vestments) the dominant theme, the suffering and death of our Redeemer, is portrayed by the Scriptural passages: the Psalms which foretold the Passion; Saint Paul's Epistle to the Philippians, which gives the divine motive for it; and Saint Matthew's Gospel which vividly describes it. And in the sacred action of the Mass, under forms of bread and wine, Christ makes present again His sacrificial death on the Cross.

SECOND SUNDAY OF PASSIONTIDE or PALM SUNDAY

Double of the first class

BLESSING AND DISTRIBUTION OF PALMS

The priest, wearing a red cope and preceded by his retinue of servers and sacred ministers, enters the sanctuary, makes the proper reverence to the altar, and then takes his position, facing the people, behind the table on which are arranged the branches of palm, olive, or other trees, to be blessed. Meanwhile the following **ANTIPHON** is sung.

Hosanna for the son of David!

Blessed is He Who comes in the name of the Lord!

Hosanna in the heaven above!

Then the priest proceeds to bless the palms, but first he greets the people:

V: The Lord be with you. **Dominus vobiscum.**

To the priest's greeting the people respond:

R: And with you. **Et cum spiritu tuo.**

Then he prays (using in the prayer the expression that fits the type of branches that are being blessed: "palm branches"; "olive branches"; etc.):

Let us pray.

Bless these branches, Lord we pray Thee, and grant that what Thy people this day bodily perform in homage to Thee, they may spiritually perfect with the greatest devotion, by gaining a victory over the foe, and ardently loving every work of mercy: Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

V: For ever and ever. **Per omnia saecula saeculorum.**
At the end of the prayer, the people answer:

R: Amen. **Amen.**

Then the priest sprinkles the branches with holy water and incenses them. Now comes the distribution of the branches to the clergy, the servers, and the people. During the distribution, the following antiphons and

psalm-verses are sung (either shortening or repeating, according to the time required to distribute the branches):

ANTIPHON I (with Psalm 23)

Antiphon: The Jewish children bearing olive-branches went forth to meet the Lord, crying out, and saying, Hosanna in high heaven.

The Lord's are the earth and its fullness,* the world and those who dwell in it. For He founded it upon the seas* and established it upon the rivers.

Repeated antiphon: The Jewish children bearing olive-branches went forth to meet the Lord, crying out, and saying, Hosanna in high heaven.

Lift up, O gates, your lintels; reach up, you ancient portals,* that the King of glory may come in! Who is this King of glory?* The Lord, strong and mighty, the Lord, mighty in battle.

Repeated antiphon: The Jewish children, etc.

Lift up, O gates, your lintels; reach up, you ancient portals,* that the King of glory may come in! Who is this King of glory?* The Lord of hosts; He is the King of glory.

Repeated antiphon: The Jewish children, etc.

Glory be to the Father, and to the Son,* and to the Holy Spirit, as it was in the beginning, is now and ever shall be,* world without end. Amen.

Repeated antiphon: The Jewish children, etc.

ANTIPHON II (with Psalm 46)

Antiphon: The Jewish children spread their garments in the road, and cried out, saying, Hosanna to the Son of David; blessed is He who is coming in the name of the Lord.

All you peoples, clap your hands,* shout to God with cries of gladness, For the Lord, the Most High, the awesome* is the great King over all the earth.

Repeated antiphon: The Jewish children spread their garments in the road, and cried out, saying, Hosanna to the Son of David; blessed is He Who is coming in the name of the Lord.

He brings peoples under us,* nations under our feet. He

chooses for us our inheritance,* the glory of Jacob whom he loves.

Repeated antiphon: The Jewish children, etc.

God mounts His throne amid shouts of joy,* the Lord, amid trumpet blasts. Sing praise to God, sing praise;* sing praise to our King, sing praise.

Repeated antiphon: The Jewish children, etc.

For King of all the earth is God;* sing hymns of praise. God reigns over the nations,* God sits upon His holy throne.

Repeated antiphon: The Jewish children, etc.

The princes of the peoples are gathered together* with the people of the God of Abraham. For God's are the guardians of the earth;* He is supreme.

Repeated antiphon: The Jewish children, etc.

Glory be to the Father, and to the Son,* and to the Holy Spirit, as it was in the beginning, is now and ever shall be,* world without end. Amen.

Repeated antiphon: The Jewish children, etc.

After the distribution, the table is removed and the priest ascends the altar, kisses it, and puts incense in the censer. Then the following Gospel is sung:

Continuation of the Holy
GOSPEL according to
Matthew.

R: Glory to Thee, Lord.

Sequentia sancti Evangelii
secundum Matthaeum.

Gloria tibi, Domine.

At this time: When Jesus was near Jerusalem, and had reached Bethphage, which is close to Mount Olivet, He sent two of His disciples on an errand; Go into the village that faces you, He told them, and the first thing you will find there will be a she-ass, tethered, and a foal at her side; untie them and bring them to Me. And if anyone speaks to you about it, tell him, The Lord has need of them, and he will let you have them without more ado. All this was so ordained, to fulfill the word spoken by the prophet: Tell the daughter of Sion, behold, thy king is coming to thee, humbly, riding on an ass, on a colt whose mother has borne the yoke. The disciples went and did as Jesus told them; they brought the she-ass and its colt, and saddled them with their gar-

ments, and bade Jesus mount. Most of the multitude spread their garments along the way, while others strewed the way with branches cut down from the trees. And the multitudes that went before Him and that followed after Him cried aloud, Hosanna for the son of David, blessed is He Who comes in the name of the Lord.

R: Praise to Thee, Christ. **Laus tibi Christe.**

THE PROCESSION OF PALMS

Having kissed the Gospel-book, the priest puts incense into the censer. Then he invites the people:

V: Let us proceed in peace. **Procedamus in pace.**

The people respond:

R: In the name of Christ. Amen. **In nomine Christi. Amen.**

And the procession begins. First comes the cross, preceded by the censer-bearer and flanked by two servers with lighted candles; then servers and clergy and the priest; after them the people, carrying the blessed palm (or other) branches in their hands. During the procession, all or some of the following antiphons can be sung:

ANTIPHON I

The crowd goes out to meet the Redeemer with flowers and palms, and pays the homage due to a triumphant Conqueror; the nations proclaim the Son of God; and their voices rend the skies in praise of Christ. Hosanna in high Heaven.

ANTIPHON II

Let us believers join with the angels and the children to acclaim the Conqueror of death. Hosanna in high heaven.

ANTIPHON III

A great crowd that had assembled for the festival cried to the Lord: Blessed is He that comes in the name of the Lord; Hosanna in high heaven.

ANTIPHON IV

The whole company of His disciples began rejoicing and praising God for all the miracles they had seen. Blessed is the King, they said, who comes in the name of the Lord; peace on earth, and glory above.

As the procession moves on, the following hymn is sung and, if possible, the people repeat the REFRAIN after each verse, as indicated.

HYMN TO CHRIST THE KING

Gló - ri - a, laus et ho - nor ti - bi sit, Rex Christe Red-em - tors
 Cu - i pu - e - ri - le de - cus promptsit Ho - sán - na pi - um.

Chorus: All glory, praise and honor, to Thee, Redeemer, King,

To Whom the lips of children made glad hosannas ring.

All: All glory, etc.

Chorus: Thou art the King of Israel, Thou David's famous Son,

Who in the Lord's name comest, the King and blessed one.

All: All glory, etc.

Chorus: Each company of angels hymns Thy praise on high, And mortal man and all things created make reply.

All: All glory, etc.

Chorus: The people of the Hebrews with palms to meet Thee went:

Our praise and prayer and anthems before Thee we present.

All: All glory, etc.

Chorus: To Thee, before Thy Passion, they paid their meed of praise;

To Thee, now high exalted, our melody we raise.

All: All glory, etc.

Chorus: Thou didst accept their praises, accept the prayers we bring,

Who in all good delightest, O good and gracious King.

All: All glory, etc.

ANTIPHON V

Let all greatly praise Thy name, and say: Blessed is He who comes in the name of the Lord. Hosanna in high heaven!

Psalm 147

Glorify the Lord, O Jerusalem,* praise your God, O Zion.
For He has strengthened the bars of your gates.* He has
blessed your children within you.

He has granted peace in your borders;* with the best of
wheat He fills you.

He sends forth His command to the earth;* swiftly runs
His word!

He spreads snow like wool;* frost He strews like ashes.

He scatters His hail like crumbs;* before His cold the waters
freeze.

He sends His word and melts them,* He lets His breeze
blow and the waters run.

He has proclaimed His word to Jacob,* His statutes and His
ordinances to Israel.

He has not done thus for any other nation;* His ordinances
He has not made known to them.

Glory be to the Father, and to the Son,* and to the Holy
Spirit, As it was in the beginning, is now, and ever shall
be,* world without end. Amen.

Repeated antiphon: Let all greatly praise Thy name, and say:
Blessed is He who comes in the name of the Lord. Hosanna
in high heaven!

ANTIPHON VI

With shining palm branches we cast ourselves down before
the Lord as He comes: let us all hasten to meet Him,
with songs and hymns, praising Him and singing: Blessed
be the Lord.

ANTIPHON VII

Hail our King, Son of David, Redeemer of the world, Whom
the prophets foretold would come as Savior of the house
of Israel. For the Father sent You into the world to be its
saving Victim, Whom all holy men have been waiting for
since the beginning of the world, and now: Hosanna to
the Son of David. Blessed is He who comes in the name
of the Lord. Hosanna in high heaven."

As the procession nears its end, the last ANTIPHON
is begun:

ANTIPHON VIII

As the Lord was entering the holy city, the Jewish children, proclaiming the resurrection of life and carrying palm-branches, cried: Hosanna in high heaven. When the people heard that Jesus was coming to Jerusalem, they went out to meet Him. Carrying palm-branches, they kept crying out; Hosanna in high heaven,

When the priest arrives at the altar, he says

- V: The Lord be with you. Dominus vobiscum.
To this greeting all the people answer:
R: And with you. Et cum spiritu tuo.

Let us pray,

Lord Jesus Christ, our King and Redeemer, in Whose honor we are carrying these branches and singing over and over festal hymns of praise, in Thy kindness let the grace of Thy blessing come down wherever these branches are carried, and may Thy right hand protect those whom it has ransomed by striking down the devils with their crimes and their lies! Who livest and reignest with God the Father in the unity of the Holy Spirit, one God,

- V: For ever and ever. Per omnia saecula saeculorum.
R: Amen.

The priest removes his red vestments and puts on purple. Omitting the usual "prayers at the foot of the altar", the priest goes up to the altar, incenses it, and then goes to the missal to begin the Mass with the Introit.

MASS FOR PALM SUNDAY

STATIONAL CHURCH: SAINT JOHN IN THE LATERAN

INTROIT

Lord, do not stand at a distance, if Thou wouldst aid me; look to my defence: rescue me from the very mouth of the lion, the very horns of the wild oxen that have brought me thus low.

Psalm: My God, my God, look upon me: why hast Thou forsaken me? Why cannot my sinful words reach Thee, Who art my salvation?

Lord do not stand at a distance, if Thou wouldest aid me; look to my defence: rescue me from the very mouth of the lion, the very horns of the wild oxen that have brought me thus low.

KYRIE ELEISON

Each petition is repeated three times.

Lord have mercy.

Kyrie eleison.

Christ have mercy.

Christe eleison.

Lord have mercy.

Kyrie eleison.

V: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Let us Pray.

COLLECT

Almighty, everlasting God, by Whose ordinance our Savior took flesh and suffered crucifixion to give mankind a pattern of humility, grant us this boon, that, with the lesson of His endurance before us, we may be found worthy to have fellowship in His resurrection: Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

V: For ever and ever. **Per omnia saecula saeculorum.**

R: Amen.

Reading of the **EPISTLE** of blessed Paul the Apostle, to the Philippians.

Brethren: yours is to be the same mind which Christ Jesus showed. His nature is, from the first, divine, and yet He did not see, in the rank of Godhead, a prize to be coveted; He dispossessed himself, and took the nature of a slave, fashioned in the likeness of men, and presenting Himself to us in human form; and then He lowered His own dignity, accepted an obedience which brought Him to death, death on a cross. That is why God has raised Him to such a height, given Him that name which is greater than any other name; (*Here all genuflect*) so that everything in heaven and on earth and under the earth must bend the knee before the name of Jesus, and every tongue must confess Jesus Christ as the Lord, dwelling in the glory of God the Father.

R: Thanks be to God.

Deo Gratias.

GRADUAL

Thou dost hold me by my right hand: Thine to lead me in a way of Thy own choosing, Thine to take me up to Thyself in glory. What bounty God shows to Israel, to all upright hearts! Yet I came near to losing my foothold, and felt the ground sink under my steps, so indignant was I over the good fortune of the sinners that flout His law.

TRACT

My God, my God, look upon me; why hast Thou forsaken me? Why cannot my sinful words reach Thee, who art my salvation? Thou dost not answer, my God, when I cry out to Thee day and night, and I am patient still. Thou art there, none the less, dwelling in the holy place; Israel's ancient boast. It was in Thee that our fathers trusted, and Thou didst reward their trust by delivering them. They cried to Thee, and rescue came; no need to be ashamed of such trust as theirs. But I, poor worm, have no manhood left; I am a by-word to all, the laughing-stock of the rabble. All those who catch sight of me fall to mocking; mouthing insults, while they toss their heads in scorn: He committed himself to the Lord, why does not the Lord come to his rescue, and set His favorite free? They stand there watching me, gazing at me. They divide my spoils among them, cast lots for my garments. Rescue me from the very mouth of the lion, the very horns of the wild oxen that have brought me thus low. Praise the Lord, all you that are His worshippers; honor to Him, from the sons of Jacob. The Lord will claim for His own a generation that is still to come; heaven itself will make known His faithfulness. To a people yet to be born, a people of the Lord's own founding.

The Passion is then read at the Gospel side.

The **PASSION** of our Lord Jesus Christ according to Matthew.

At this time: Jesus came, and His disciples with Him, to a plot of land called Gethsemani; and He said to His disciples, Sit down here, while I go in there and pray. But He took Peter and the sons of Zebedee with him. And now He

grew sorrowful and dismayed, and said, My soul is ready to die with sorrow; do you abide here, and watch with Me. When He had gone a little further, He fell upon His face in prayer, and said, My Father, if it is possible, let this chalice pass Me by; only as Thy will is, not as Mine is. Then He went back to His disciples, to find them asleep; and He said to Peter, Had you no strength, then, to watch with Me even for an hour? Watch and pray, that you may not enter into temptation; the spirit is willing enough, but the flesh is weak. Then He went back again, and prayed a second time; and His prayer was, My Father, if this chalice may not pass Me by, but I must drink it, then Thy will be done. And once more He found His disciples asleep when He came to them, so heavy their eyelids were; this time He went away without disturbing them, and made His third prayer, using the same words. After that He returned to His disciples, and said to them, Sleep and take your rest hereafter; as I speak, the time draws near when the Son of Man is to be betrayed into the hands of sinners. Rise up, let us go on our way; already, he that is to betray Me is close at hand. And all at once, while He was speaking, Judas, who was one of the twelve, came near; with him was a great multitude carrying swords and clubs, who had been sent by the chief priests and the elders of the people. The traitor had appointed them a signal, saying, It is none other than the man whom I shall greet with a kiss; hold Him fast. No sooner, then, had he come near to Jesus than he said, Hail, Master, and kissed Him. Jesus said to him, My friend, on what errand has thou come? Then they came forward and laid their hands on Jesus, and held Him fast. And at that, one of those who were with Jesus lifted a hand to draw his sword, and smote one of the high priest's servants with it, cutting off his ear. Whereupon Jesus said to him, Put thy sword back into its place; all those who take up the sword will perish by the sword. Dost thou doubt that if I call upon my Father, even now, He will send more than twelve legions of angels to My side? But how, were it so, should the scriptures be fulfilled, which have prophesied that all must be as it is? And Jesus said to the multitude at that

hour, You have come out to My arrest with swords and clubs, as if I were a robber; and yet I used to sit teaching in the temple close to you, day after day, and you never laid hands on Me. All this was so ordained, to fulfill what was written by the prophets. And now all His disciples abandoned Him, and fled. And those who had arrested Jesus led Him away into the presence of the high priest, Caiphas, where the scribes and the elders had assembled. Yet Peter followed Him at a long distance, as far as the high priest's palace; where he went in and sat among the servants, to see the end. The chief priests and elders and all the Council tried to find false testimony against Jesus, such as would compass His death. But they could find none, although many came forward falsely accusing Him; until at last two false accusers came forward who declared, This man said, I have power to destroy the temple of God and raise it again in three days. Then the high priest stood up, and asked Him, Hast thou no answer to make to the accusations these men bring against Thee? Jesus was silent; and the high priest said to Him openly, I adjure Thee by the living God to tell us whether Thou are the Christ, the Son of God? Jesus answered, Thy own lips have said it. And moreover I tell you this, you will see the Son of Man again, when He is seated at the right hand of God's power, and comes on the clouds of heaven. At this, the high priest tore His garments, and said, He has blasphemed; what further need have we of witnesses? Mark well, you have heard His blasphemy for yourselves. What is your finding? And they answered, The penalty is death. Then they fell to spitting upon His face and buffeting Him and smiting Him on the cheek, saying as they did so, Show thyself a prophet, Christ; tell us who it is that smote Thee. Meanwhile, Peter sat in the court without; and there a maidservant came up to him, and said, Thou wast with Jesus the Galilean. Whereupon he denied it before all the company; I do not know what thou meanest. And he went out into the porch, where a second maidservant saw him, and said, to the bystanders. This man, too, was with Jesus the Nazarene. And he made denial again with an oath, I know nothing of the man. But

those who stood there came up to Peter soon afterwards, and said, It is certain that thou art one of them; even thy speech betrays thee. And with that he fell to calling curses on himself and swearing he knew nothing of the man; and thereupon the cock crew. Then Peter remembered the words of Jesus, how He had said, Before the cock crows, thou wilt thrice disown Me; and he went out, and wept bitterly. At daybreak, all the chief priests and elders of the people laid their plans for putting Jesus to death, and they led Him away in bonds, and gave Him up to the governor, Pontius Pilate. And now Judas, His betrayer, was full of remorse at seeing Him condemned, so that he brought back to the chief priests and elders their thirty pieces of silver, saying, I have sinned in betraying the blood of an innocent man. They answered: What is that to us? It concerns thee only. Whereupon he left them, throwing down the pieces of silver there in the temple, and went and hanged himself. The chief priests, thus recovering the money, said, It must not be put in the treasury, since it is the price of blood; and after the consultation, they used it to buy the potter's field, as a burial place for strangers; it is upon that account that the field has been called Haceldama, the field of blood, to this day. And so the word was fulfilled which was spoken by the prophet Jeremy, when he said, And they took the thirty pieces of silver, the price of one who was appraised, for men of the race of Israel appraised him, and bestowed them upon the potter's field, as the Lord had bidden me. But Jesus stood before the governor. And the governor asked Him, Art Thou the king of the Jews? Jesus told him, Thy own lips have said it. And when the chief priests and elders brought their accusations against Him, He made no answer. Then Pilate said to Him, Dost thou not hear all the testimony they bring against Thee? But Jesus would not answer any of their charges, so that the governor was full of astonishment. At the festival, the governor used to grant to the multitude the liberty of any one prisoner they should choose; and there was one notable prisoner then in custody, whose name was Barabbas; so, when they gathered about him, Pilate asked them, Whom

shall I release? Barabbas, or Jesus who is called Christ? He knew well that they had only given him up out of malice, and even as he sat on the judgment seat, his wife had sent him a message, Do not meddle with this innocent man; I dreamed to-day that I suffered much on His account. But the chief priests and elders had persuaded the multitude to ask for Barabbas and have Jesus put to death; and so, when the governor openly asked them, Which of the two would you have me release? They said, Barabbas. Pilate said to them, What am I to do, then, with Jesus, who is called Christ? They said, Let Him be crucified. And when the governor said, Why, what wrong has He done? They cried louder than ever, Let Him be crucified. And so, finding that his good offices went for nothing, and the uproar only became worse, Pilate sent for water and washed his hands in full sight of the multitude, saying as he did so, I have no part in the death of this innocent man; it concerns you only. And the whole people answered, His blood be upon us, and upon our children. And with that he released Barabbas as they asked; Jesus he scourged, and gave Him up to be crucified. After this, the governor's soldiers took Jesus into the palace, and gathered the whole of their company about Him. First they stripped Him, and arrayed Him in a scarlet cloak; then they put on His head a crown which they had woven out of thorns, and a rod in His right hand, and mocked Him by kneeling down before Him, and saying, Hail, king of the Jews. And they spat upon Him, and took the rod from Him and beat Him over the head with it. At last they had done with mockery; stripping Him of the scarlet cloak, they put His own garments on Him, and led Him away to be crucified. As for His cross, they forced a man of Cyrene, Simon by name, whom they met on their way out, to carry it; and so they reached a place called Golgotha, that is, the place named after a skull. Here they offered Him a draught of wine, mixed with gall, which He tasted, but would not drink, and then crucified Him, dividing His garments among them by casting lots. The prophecy must be fulfilled. They divide My spoils among them, cast lots for My garments. There, then, they sat,

keeping guard over Him. Over His head they set a written proclamation of His offence, This is Jesus, the king of the Jews: and with Him they crucified two thieves, one on His right and one on His left. The passers-by blasphemed against Him, tossing their heads, saying, Come now, thou who wouldst destroy the temple and build it up in three days, rescue Thyself; come down from that cross, if Thou art the Son of God. The chief priests, with the scribes and elders, mocked Him in the same way; He saved others, He cannot save Himself. If He is the king of Israel, He has but to come down from the cross, here and now, and we will believe in Him. He trusted in God. Let God, if He favors Him, succor Him now; He told us, I am the Son of God. Even the thieves who were crucified with Him uttered the same taunts. From the sixth hour onwards there was darkness over all the earth until the ninth hour; and about the ninth hour Jesus cried out with a loud voice, Eli, Eli, lamma sabachthani? That is, My God, My God, why hast Thou forsaken Me? Hearing this, some of those who stood by said, He is calling upon Elias: and thereupon one of them ran to fetch a sponge, which he filled with vinegar and fixed upon a rod, and offered to let Him drink; the rest said, Wait, let us see whether Elias is to come and save Him. Then Jesus cried out again with a loud voice, and yielded up His spirit. *Here all kneel and pause a little while.* And all at once, the veil of the temple was torn this way and that from the top to the bottom, and the earth shook, and the rocks parted asunder; and the graves were opened, and many bodies arose out of them, bodies of holy men gone to their rest: who, after His rising again, left their graves and went into the holy city, where they were seen by many. So that the centurion and those who kept guard over Jesus with him, when they perceived the earthquake and all that befell, were overcome with fear, saying, No doubt but this was the Son of God. Many women stood watching from far off; they had followed Jesus from Galilee, to minister to Him; among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And now it was evening, and a man came for-

ward, by name Joseph, a rich man from Arimathea, who followed Jesus as a disciple like the rest; he it was who approached Pilate, and asked to have the body of Jesus, whereupon Pilate ordered that the body should be given up. Joseph took possession of the body, and wrapped it in a clean winding-sheet; then he buried it in a new grave, which he had fashioned for himself out of the rock, and left it there, rolling a great stone against the grave-door.

Continue with the **Creed** on page 22.

A priest saying a second or a third Low Mass today is not obliged to repeat the reading of the entire Passion, but in its place he reads the following:

V: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Continuation of the Holy
GOSPEL according to
Matthew.

**Sequentia sancti Evangelii
secundum Matthaeum.**

After they crucified Jesus, from the sixth hour onwards there was darkness over all the earth until the ninth hour; and about the ninth hour Jesus cried out with a loud voice, Eli, Eli, lamma sabachthani? that is, My God, My God, why hast Thou forsaken Me? Hearing this, some of those who stood by said, He is calling upon Elias: and thereupon one of them ran to fetch a sponge, which he filled with vinegar and fixed upon a rod, and offered to let Him drink; the rest said, Wait, let us see whether Elias is to come and save Him. Then Jesus cried out again with a loud voice, and yielded up His spirit. And all at once, the veil of the temple was torn this way and that from the top to the bottom, and the earth shook, and the rocks parted asunder; and the graves were opened, and many bodies arose out of them, bodies of holy men gone to their rest.

R: Praise to Thee, Christ.

Laus tibi Christe.

CREED

I believe in one God, the almighty Father, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God from God, light from light, true God from true God; begotten, not made, of one essence with the Father; through Whom all things were made. He for us men, and for our salvation, came down from heaven, (*Here all genuflect*), and was incarnate by the Holy Ghost from the virgin Mary; and was made man. He was also crucified for our sake under Pontius Pilate: suffered, and was buried. And the third day He rose again according to the scriptures. And He ascended into heaven, and is seated at the right hand of the Father. He will come again with glory to judge the living and the dead; and of His reign there will be no end. I believe too in the Holy Spirit, Lord and life-giver, who proceeds from the Father and the Son; Who together with the Father and the Son is adored and glorified; Who spoke through the prophets. And I believe in one holy, catholic, and apostolic Church. I acknowledge one baptism for the remission of sins. And I look forward to the resurrection of the dead, and the life of the world to come. Amen.

V: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

OFFERTORY VERSE

Let us pray.

Naught else but shame and misery does my heart forebode. I look around for pity, where pity is none; for comfort, where there is no comfort to be found: they gave me gall to eat, and when I was thirsty they gave me vinegar to drink.

Continue with the **Ordinary of the Mass** on page 49.

PRAYERS AT THE FOOT OF THE ALTAR

Said at the additional Masses on Palm Sunday, and at the Masses from Monday through Thursday.

Priest: In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Priest: I will go up to the altar of God.

Response: To God, the giver of youth and happiness.

P: Our help is in the name of the Lord.

R: Who made Heaven and earth.

P: I confess to almighty God, etc.

R: May almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

P: Amen.

R: I confess to almighty God, to blessed Mary, ever-virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you Father; that I have sinned exceedingly in thought, word, and deed: through my fault, through my fault, through my own grevious fault. Therefore I beseech the blessed Mary, ever-virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, Father, to pray to the Lord our God for me.

P: May almighty God have mercy upon you, forgive you your sins, and bring you to everlasting life.

R: Amen.

P: May the almighty and merciful Lord grant us pardon, absolution, and remission of our sins.

R: Amen.

P: Thou wilt relent, O God, and bring us to life.

R: And Thy people will rejoice in Thee.

P: Show us Thy mercy, Lord.

R: And grant us Thy salvation.

P: Lord, heed my prayer.

R: And let my cry be heard by Thee.

P: The Lord be with you.

R: And with you.

P: Let us pray.

The Priest ascends to the altar.

PALM SUNDAY'S LOW MASSES

Continued on page 13 at the Introit

MONDAY'S MASS

Continued below at the Introit

TUESDAY'S MASS

Continued on page 27

WEDNESDAY'S MASS

Continued on page 33

HOLY THURSDAY'S MASS

Continued on page 42

MONDAY OF HOLY WEEK

STATIONAL CHURCH: SAINT PRAXEDES

INTROIT

Lord, redress my wrongs: disarm the enemies who rise in arms against me: grip Thy weapons and Thy shield, bestir Thyself in my defence, Lord, my strong deliverer.

Psalm. Unsheathe Thy sword, and bar the way against my pursuers: whisper in my heart, I am here to save thee.

Lord, redress my wrongs: disarm the enemies who rise in arms against me: grip Thy weapons and Thy shield, bestir Thyself in my defence, Lord, my strong deliverer.

KYRIE ELEISON

Each petition is repeated three times.

Lord have mercy.

Christ have mercy.

Lord have mercy.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

V: The Lord be with you.

R: And with you.

Dominus vobiscum.

Et cum spiritu tuo.

Let us pray.

COLLECT

Grant we pray Thee, almighty God, that we who faint through weakness in so many difficulties, may recover, thanks to the sufferings of Thy only-begotten Son: Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

V: For ever and ever. **Per omnia saecula saeculorum.**

R: Amen.

Amen.

READING from the prophet Isaías.

At this time: Isaías said: An attentive ear the Lord God has given me, and I make no resistance; there is no shrinking from my task. I offered my body defenceless to the men who would smite me, my cheeks to those who plucked at my beard; I did not turn my face away when they reviled me and spat upon me. The Lord God is my helper, and that help cannot play me false; that is why I can meet them with a face unmoved as flint, I know well that I cannot suffer the shame of defeat. One stands by me to vindicate my cause. Who pleads against me? Let us meet to try the issue. Who is my accuser? Let him come forward. Here is the Lord God ready to aid me; who dares pass sentence against me now? See them all shrivel away like a garment the moth has eaten! Is there any of you who fears the Lord, and listens to his servant's message? Is there one who makes his way through dark places, with no glimmer of light? Then let him trust in the name of the Lord, and lean upon his God.

R: Thanks be to God.

Deo Gratias.

GRADUAL

Bestir Thyself, Lord, and take my part, give me speedy redress, O Lord my God. Unsheathe Thy sword, and bar the way against my pursuers.

TRACT

Lord, do not treat us as our sins deserve; do not exact the penalty of our wrong-doing. Lord, forget the long record of

our sins, and haste in mercy to our side; never was need so sore as this. (*Here all genuflect.*) O God, our Saviour, help us: deliver us, Lord, for the glory of Thy name, and pardon our sins for the sake of Thy own renown.

V: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Continuation of the Holy

Sequentia sancti Evangelii

GOSPEL according to John.

secundum Joannem.

R: Glory to Thee, Lord.

Gloria tibi, Domine.

Six days before the paschal feast, Jesus went to Bethany. Bethany was the home of Lazarus, the dead man whom Jesus raised to life. And a feast was made for Him there, at which Martha was waiting at table, while Lazarus was one of the fellow-guests. And now Mary brought in a pound of pure spikenard ointment, which was very precious, and poured it over Jesus's feet, wiping His feet with her hair; the whole house was scented with the ointment. One of His disciples, the same Judas Iscariot who was to betray Him, said when he saw it, Why should not this ointment have been sold? It would have fetched three hundred silver pieces, and alms might have been given to the poor. He said this, not from any concern for the poor, but because he was a thief; he kept the common purse, and took what was put into it. And Jesus said, Let her alone; enough that she should keep it for the day when My body is prepared for burial. You have the poor among you always; I am not always among you. A great number of the Jews heard that He was there and went out there, not only on account of Jesus, but so as to have sight of Lazarus, whom He raised from the dead.

R: Praise to Thee, Christ.

Laus tibi Christe.

V: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Let us pray.

OFFERTORY VERSE

To Thee I fly for refuge, deliver me, Lord, from my enemies. Thou art my God, teach me to do Thy will.

Continue with the Ordinary of the Mass on page 49.

TUESDAY OF HOLY WEEK

STATIONAL CHURCH: SAINT PRISCA

INTROIT

It is for us to glory in the Cross of our Lord Jesus Christ, in Whom is our salvation, life and resurrection: through Whom we have been saved and set free.

Psalm. May God be merciful and bless us: may He smile graciously on us, and show us His mercy.

It is for us to glory in the Cross of our Lord Jesus Christ, in Whom is our salvation, life and resurrection: through Whom we have been saved and set free.

KYRIE ELEISON

Each petition is repeated three times.

Lord have mercy.

Kyrie eleison.

Christ have mercy.

Christe eleison.

Lord have mercy.

Kyrie eleison.

V: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Let us pray.

COLLECT

Almighty, everlasting God, grant that we may so perform the sacred rites of the Lord's passion as to be counted worthy of Thy pardon: Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

V: For ever and ever. *Per omnia saecula saeculorum.*

R: Amen.

Amen.

READING from the prophet Jeremias.

At this time: Jeremias said, Thou, Lord, didst make it all known to me past doubt, warning me beforehand of their devices. Hitherto, I had been as unsuspecting as a tame lamb that is led off to the slaughter-house; I knew nothing of the plots they were hatching against me, as they whispered, Let us give him a taste of the gallows-tree; let us rid the world of him, so that his very name will be forgotten. But Thou,

Lord, canst read the inmost thoughts of man's heart; let me live to see Thee punish them; to Thee, O Lord my God, I have made my plea known.

R: Thanks be to God. **Deo Gratias.**

GRADUAL

What did I do, when they began to trouble me thus? I went clad in sackcloth, and humbled my pride with fasting, and all my prayer hid itself in my own bosom. Lord, redress my wrongs, disarm the enemies who rise in arms against me: grip Thy weapons and Thy shield, bestir Thyself in my defence.

The **PASSION** of our Lord Jesus Christ according to Mark.

At this time, Jesus and His disciples came to a plot of land called Gethsemani; and He said to His disciples, sit down here, while I go and pray. But He took Peter and James and John with Him. And now He grew dismayed and distressed: He said to them, My soul is ready to die with sorrow; do you abide here, and keep watch. So He went forward a little, and fell on the ground, and prayed that if it were possible, the hour might pass Him by, saying, Abba, Father, all things are possible to Thee; take away this chalice from before Me; only as Thy will is, not as Mine is. Then He went back, and found them asleep; and He said to Peter, Simon, art thou sleeping? Hadst thou not strength to watch even for an hour? Watch and pray, that you may not enter into temptation; the spirit is willing enough, but the flesh is weak. Then He went away and prayed again, using the same words. And when He returned, once more He found them asleep, so heavy their eyelids were; and they did not know what answer to make to Him. When He came the third time, He said to them, Sleep and take your rest hereafter. Enough; the time has come; behold, the Son of Man is to be betrayed into the hands of sinners. Rise up, let us go on our way; already, he that is to betray me is close at hand. And thereupon, while He was speaking, Judas Iscariot, who was one of the twelve, came near; with him was a great multitude

carrying swords and clubs, who had been sent by the chief priests and the scribes and the elders. The traitor had appointed them a signal, saying, It is none other than the Man whom I shall greet with a kiss; hold Him fast, and take Him away under guard. No sooner, then, had he come up than he went close to Jesus, saying, Hail Master, and kissed Him; and with that they laid their hands on Him, and held Him fast. And one of those who stood by drew his sword, and smote one of the high priest's servants with it, cutting off his ear. Then Jesus said to them aloud, You have come out to My arrest with swords and clubs, as if I were a robber; and yet I used to teach in the temple close to you, day after day, and you never laid hands on Me. But the scriptures must be fulfilled. And now all His disciples abandoned Him, and fled. There was a young man there following Him, who was wearing only a linen shirt on his bare body; and when they laid hold of him, left the shirt in their hands, and ran away from them naked. So they took Jesus into the presence of the high priests, and all the chief priests and elders and scribes were assembled about Him. Yet Peter followed at a long distance, right into the high priest's palace, where he sat with the servants by the fire, to warm himself. The high priest and all the Council tried to find an accusation against Jesus, such as would compass His death, but they could find none; many accused Him falsely, but their accusations did not agree. There were some who stood up and falsely accused Him thus: We heard Him say, I will destroy this temple that is made by men's hands, and in three days I will build another, with no hand of man to help me. But even so their accusations did not agree. Then the high priest stood up, and asked Jesus, Hast Thou no answer to the accusations against Thee? He was still silent, still did not answer; and the high priest questioned Him again, Art Thou the Christ, the Son of the Blessed God? Jesus said to him, I am. And you will see the Son of Man sitting at the right hand of God's power, and coming with the clouds of heaven. At this, the high priest tore his garments, and said, What further need have we of witnesses? You have heard His blasphemy for yourselves;

what is your finding? And they all pronounced against Him a sentence of death. Then some of them fell to spitting upon Him, and covering His face while they buffeted Him and bade Him: Prophesy. The servants, too, caught Him with blows on the cheek. Meanwhile, Peter was in the court without, and one of the maid-servants of the high priest came by: she saw Peter warming himself, and said, looking closely at him, Thou too wast with Jesus the Nazarene. Whereupon he denied it; I know nothing of it, I do not understand what thou meanest. Then he went out into the porch; and the cock crew. Again the maid looked at him, and said to the bystanders, This is one of them. And again he denied it. Then, a little while afterwards, the bystanders said to Peter, It is certain that thou art one of them; why, thou art a Galilean. And he fell to calling down curses on himself and swearing, I do not know the man you speak of. Then came the second cock-crow; and Peter remembered the word Jesus had said to him, Before the second cock-crow thou wilt thrice deny Me. And all at once he burst out weeping. No sooner had day broken, than the chief priests made their plans, with the elders and scribes and the whole Council; they took Jesus away in bonds and gave Him up to Pilate. And Pilate asked Him, Art Thou the King of the Jews? He answered him, Thy own lips have said it. And now the chief priests brought many accusations against Him, and Pilate questioned Him again, Dost Thou make no answer? See what a weight of accusation they bring against Thee. But Jesus still would not answer him, so Pilate was full of astonishment. At the festival, he used to grant them the liberty of any one prisoner they chose; and the man they called Barabbas was then in custody, with the rebels who had been guilty of murder during the rebellion. So, when the multitude came up towards him, and began to ask for the customary favor, Pilate answered them, Would you have me release the king of the Jews? He knew well that the chief priests had only given Him up out of malice. But the chief priests incited the multitude to ask for the release of Barabbas instead. Once more Pilate answered them, What would you have me do, then, with the king of

the Jews? And they made a fresh cry of, Crucify Him. Pilate said to them, Why, what wrong has He done? But they cried all the more. Crucify Him. And so Pilate determined to humor the multitude, released Barabbas as they asked; Jesus he scourged, and gave Him up to be crucified. Then the soldiers led Him away into the court of the palace, and gathered there the whole of their company. They arrayed Him in a scarlet cloak, and put round His head a crown which they had woven out of thorns, and fell to greeting Him with, Hail, king of the Jews. And they beat Him over the head with a rod, and spat upon Him, and bowed their knees in worship of Him. At last they had done with mockery; stripping Him of the scarlet cloak, they put His own garments on Him, and led Him away to be crucified. As for His cross, they forced a passerby who was coming in from the country to carry it, one Simon of Cyrene, the father of Alexander and Rufus. And so they took Him to a place called Golgotha, which means, The place of a skull. Here they offered Him a draught of wine mixed with myrrh, which He would not take; and then crucified Him, dividing His garments among them by casting lots, to decide which should fall to each. It was the third hour when they crucified Him. A proclamation of His offence was written up over Him, The king of the Jews; and with Him they crucified two thieves, one on the right and the other on His left, so fulfilling the words of scripture, And He was counted among the wrongdoers. The passers-by blasphemed against Him, shaking their heads and saying, Come now, Thou who wouldst destroy the temple and build it up in three days, come down from that cross, and rescue Thyself. In the same way, the chief priests and scribes said mockingly to one another, He saved others, He cannot save Himself. Let Christ, the king of Israel, come down from the cross, here and now, so that we can see it and believe in Him. And the men who were crucified with Him uttered taunts against Him. When the sixth hour came, there was darkness over all the earth until the ninth hour; and at the ninth hour Jesus cried out with a loud voice, Eloi, Eloi, lamma sabacthani? which means, My God, My God, why hast Thou forsaken Me? Hearing this,

some of those who stood by said, Why, He is calling upon Elias, And thereupon one of them ran off to fill a sponge with vinegar, and fixed it on a rod, and offered to let Him drink, saying, Wait, let us see whether Elias is to come and save Him. Then Jesus gave a loud cry, and yielded up His spirit.

Here all kneel and pause a little while.

And the veil of the temple was torn this way and that, from the top to the bottom. The centurion who stood in front of Him, perceiving that He so yielded up His spirit with a cry, said, No doubt but this was the Son of God. There were women there, who stood watching from far off; among them were Mary Magdalene, and Mary the Mother of James the less and of Joseph, and Salome. These used to follow Him and minister to Him when he was in Galilee, and there were many others who had come up with Him to Jerusalem. And now it was already evening; and because it was the day of preparation, that is, the day before the sabbath, a rich counsellor, named Joseph of Arimathea, one of those who waited for God's kingdom, boldly went to Pilate, and asked to have the body of Jesus. Pilate, astonished that He should have died so soon, called the centurion to him, to ask if He was dead already, and when he heard the centurion's report, gave Joseph the body. Joseph took Him down, and wrapped Him in a winding-sheet which he had brought, and laid Him in a tomb cut out of the rock, rolling a stone against the door of the tomb.

V: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

OFFERTORY VERSE

Let us pray.

Preserve me, Lord, from the power of sinful men: save me from these lovers of oppression.

Continue with the Ordinary of the Mass on page 49.

WEDNESDAY OF HOLY WEEK

STATIONAL CHURCH: SAINT MARY MAJOR

INTROIT

Everything in heaven and on earth and under the earth must bend the knee before the name of Jesus: for the Lord accepted an obedience which brought Him to death, death on a cross: therefore the Lord Jesus Christ dwells in the glory of God the Father.

Psalm: O Lord, hear my prayer: and let my cry come unto Thee.

Everything in heaven and on earth and under the earth must bend the knee before the name of Jesus: for the Lord accepted an obedience which brought Him to death, death on a cross: therefore the Lord Jesus Christ dwells in the glory of God the Father.

KYRIE ELEISON

Each petition is repeated three times.

Lord have mercy.

Kyrie eleison.

Christ have mercy.

Christe eleison.

Lord have mercy.

Kyrie eleison.

P: Let us pray.

P: Oremus.

V: Let us kneel.

V: Flectamus genua.

R: Arise.

R: Levate

COLLECT

Grant, we pray Thee, almighty God, that we who are continually afflicted by our own transgressions may be delivered by the sufferings of Thy only-begotten Son. Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

V: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

READING from the prophet Isaías.

This is the message of the Lord God: A message to Queen Sion: Look, where thy Deliverer comes, look, how it comes with him, the reward of his labor! Who is this, coming from

Edom, coming on the road from Bosra, with garments deep dyed? Who is this, so gaily clad, marching so valiantly? I am one who is faithful to his promises, a champion bringing deliverance. And why are thy garments stained with red? Why dost thou go clad like the men who tread out the wine-press? None other has trodden the wine-press but I only; out of all the nations, no champion came to stand at my side. I have been treading them down in my anger, trampling on them, full of vengeance; it is their blood that has been sprinkled on the clothes I wear, that is why I come in garments deep dyed. My heart told me the time has come for vengeance, that this was my destined year of ransom, and when I looked round, there was none to help me; I called vainly for aid. So it was my own arm that brought the deliverance I intended; my own indignation that upheld me. I have trampled the peoples down in my anger, stunned them with my fury, and brought down their strength to the dust. Listen, while I tell again the story of the Lord's mercies, what renown the Lord has won; all the Lord our God has done for us.

R: Thanks be to God.

Deo Gratias.

GRADUAL

Do not turn Thy face away from Thy servant in this time of trouble, give a speedy answer to my prayer. O God, save me; see how the waters close about me, threatening my very life, one who sticks fast in deep mire, with no ground under his feet.

V: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

COLLECT

Let us pray.

O God, who in order to drive the enemy's power away from us didst ordain that for our sakes Thy Son should undergo the torment of the cross, grant that we Thy servants may win the grace of rising up again with Him: Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

V: For ever and ever. **Per omnia saecula saeculorum.**
R: Amen. **Amen.**

Another **READING** from the prophet Isaias.

At this time: Isaias said: Lord, what credence can be won for such news as ours? Whom does it reach, this new revelation of the Lord's strength? He will watch this servant of His come into view, unregarded as a brushwood shoot, as a plant in waterless soil; no stateliness here, no majesty, no beauty, as we gaze upon Him, to win our hearts. No, here is One despised, left out of all human reckoning; bowed with misery, and no stranger to weakness; how should we recognize that face? How should we take any account of Him, a man so despised? Our weakness, and it was He who carried the weight of it, our miseries, and it was He who bore them. We thought of Him as men think of a leper, as one whom God has smitten and brought low, and all the while it was for our sins He was wounded, for our guilt He was crushed down; on Him fell the punishment that brought us peace, by His bruises we were healed. We were all strayed sheep, each following his own path, and the guilt that belonged to all of us God has laid on Him. And if He is made a victim, He himself bows to the stroke; no word comes from Him. He might be a sheep that is being led away to the slaughterhouse, a lamb standing there dumb while it is shorn; no word from Him. Imprisoned, brought to judgment, and carried off, who shall recount His history? If He is cut off from the world of living men, it is because of my people's guilt that I have smitten Him. He must give up the wicked, to win that grave of His, sacrifice the rich, in return for the gift of death; the death of one who did no wrong, who never had treason on His lips. That He should be bowed down under a load of weakness was the Lord's express will: If He lays down His life in atonement for guilt, He shall be rewarded with long posterity, and the Lord's will shall prosper under His hand; in return for all the anguish He endured, He shall be rewarded to His heart's content. The Just One, my servant; through the knowledge of His, He shall justify many, on His own shoulders bearing their guilt. Many souls I will allot

to Him as his prize, He shall dispute with great warriors their right to the spoil. Such is His due, Who has given Himself over to death, and let Himself be counted among the malefactors; borne those many sins, and made intercession for the guilty.

TRACT

O Lord, hear my prayer and let my cry come unto Thee. Do not turn Thy face away from me, but lend me Thy ear in time of affliction. Give me swift audience whenever I call upon Thee. See how this life of mine passes away like smoke, how this frame wastes as if melted in an oven. Drained of strength like grass the sun scorches, I leave my food untasted, forgotten. Surely Thou wilt bestir thyself, Lord, and give Sion redress: it is time now to take pity on her.

The Passion is then read at the Gospel side.

The **PASSION** of our Lord Jesus Christ according to Luke.

At this time: Jesus went out, as His custom was, to Mount Olivet, His disciples following him. When He reached the place, He said to them, Pray that you may not enter into temptation. Then He parted from them, going a stone's throw off, and knelt down to pray, saying, Father, if it pleases Thee, take away this chalice from before Me; only as Thy will is, not as Mine is. And He had sight of an angel from heaven, encouraging Him. And now He was in an agony, and prayed still more earnestly; His sweat fell to the ground like thick drops of blood. When He rose from His prayer, He went back to His disciples, and found that they were sleeping, overwrought with sorrow. He said to them, How can you sleep? Rise up and pray, so that you may not enter into temptation. Even as He spoke, a multitude came near; their guide was the man called Judas, one of the twelve, who came close to Jesus, to kiss Him. Jesus said to him, Judas, wouldst thou betray the Son of Man with a kiss? Then those who were about Him, seeing what would come of it, asked, Lord, shall we strike out with our swords? And one of them struck a servant of the high priest, and cut off his right ear, Jesus answered, Let them have their way in this.

And He touched his ear, and healed him. Then Jesus said to the chief priests and the temple officers and elders who had come to find Him, Have you come out with swords and clubs, as if I were a robber? I was close to you in the temple, day after day, and you never laid hands on Me. But your time has come now, and darkness has its will. So they apprehended Him, and led Him away to the house of the high priest; and Peter followed at a long distance. They had lit a fire in the midst of the court, and were sitting round it; and there Peter sat among them. One of the maid-servants, as she saw him sitting there in the firelight, looked closely at him and said, This is one of those who were with Him. And he disowned Him, saying, Woman, I have no knowledge of Him. After a short while, another of the company said, when he caught sight of him, Thou too are one of them; and Peter said, Man, I am not. Then there was an interval of about an hour, before another man insisted, It is the truth that this fellow was in His company; why, he is a Galilean. Peter said, Man, I do not understand what thou meanest; and all at once, while the words were on his lips, the cock crew. And the Lord turned, and looked at Peter; and Peter remembered what the Lord had said to him, Before cock-crow, thou wilt thrice disown Me. And Peter went out, and wept bitterly. The men who held Jesus prisoner beat Him and mocked Him; they blindfolded Him and struck Him on the face, and then questioned Him, Come, prophesy; tell us who it is that smote Thee. And they used many other blasphemous words against Him. When day came, all the elders of the people, chief priests and scribes brought Him before their council and said to Him, If Thou art the Christ, tell us. He answered them, If I tell you, you will never believe Me: and if I ask you questions, I know you will not answer them, nor acquit Me. I will only tell you that a time is coming when the Son of Man will be seated in power at God's right hand. And they all said, Thou art, then, the Son of God? He told them, Your own lips have said that I am. And they said, What further need have we of witnesses? Then the whole assembly of them rose up and brought Him before Pilate, and there

fell to accusing Him; We have discovered that this man is subverting the loyalty of our people, forbids the payment of tribute to Caesar, and calls Himself Christ the king. And Pilate asked Him, Art Thou the king of the Jews? He answered him, Thy own lips have said it. Pilate said to the chief priests and the multitudes, I cannot discover any fault in this man. But they insisted, He rouses sedition among the people; He has gone round the whole of Judaea preaching, beginning in Galilee and ending here. Pilate, upon the mention of Galilee, asked whether the man was a Galilean; and learning that He belonged to Herod's jurisdiction, remitted His cause to Herod, who was also in Jerusalem at this time. Herod was overjoyed at seeing Jesus; for a long time he had been eager to have sight of Him, because he had heard so much of Him, and now he hoped to witness some miracle of His. He asked Him many questions, but could get no answer from Him, although the chief priests and scribes stood there, loudly accusing Him. So Herod and his attendants made a jest of Him, arraying Him in festal attire out of mockery, and sent Him back to Pilate. That day Herod and Pilate, who had hitherto been at enmity with one another, became friends. And now Pilate summoned the chief priests, and the rulers and the people, and said to them, You have brought this man before me as one who seduces the people from their allegiance; I examined Him in your presence, and could find no substance in any of the charges you bring against Him; nor could Herod, when I referred you to Him. It is plain that He has done nothing which deserves death. I will scourge Him, and then He shall go free. At the festival, he was obliged to grant them the liberty of one prisoner: but the whole concourse raised the cry. Away with this man; we must have Barabbas released. Barabbas was a man who had been thrown into prison for raising a revolt in the city, and for murder. Once more Pilate spoke to them offering to set Jesus at liberty; but they continued to answer with shouts of, Crucify Him, crucify Him. Then for the third time he said to them, Why, what wrong has He done? I can find no fault in Him that deserves death; I will scourge Him, and then He

shall go free. But they, with loud cries, insisted on their demand that He should be crucified; and their voices carried the day; Pilate gave his assent that their request should be granted, releasing the man of their choice who had been imprisoned for revolt and murder, while he handed Jesus over to their will. As they led Him off, they caught hold of a man called Simon of Cyrene, who was coming in from the country, and loaded him with the cross, so that he should carry it after Jesus. Jesus was followed by a great multitude of the people, and also of women, who beat their breasts and mourned over Him; but He turned to them, and said, It is not for Me that you should weep, daughters of Jerusalem; you should weep for yourselves and your children. Behold, a time is coming when men will say, It is well for the barren, for the wombs that never bore children, and the breasts that never suckled them. It is then that they will begin to say to the mountains, Fall on us, and to the hills, cover us. If it goes so hard with the tree that is still green, what will become of the tree that is already dried up? Two others, who were criminals, were led off with Him to be put to death. And when they reached the place which is named after the skull, they crucified Him there; and also the two criminals, one on His right and the other on His left. Jesus meanwhile was saying, Father, forgive them; they do not know what it is they are doing. And they divided his garments among themselves by lot. The people stood by, watching; and the rulers joined them in pouring scorn on Him; He saved others; if He is the Christ, God's chosen, let Him save Himself. The soldiers, too, mocked Him, when they came and offered Him vinegar, by saying, If Thou art the king of the Jews, save Thyself. A proclamation had been written up over Him in Greek, Latin, and Hebrew, This is the king of the Jews. And one of the two thieves who hung there fell to blaspheming against Him, saying, Save Thyself, and us too, if Thou art the Christ. But the other rebuked him; What, hast thou no fear of God, when thou art undergoing the same sentence? And we justly enough; we receive no more than the due reward of our deeds; but this man has done nothing amiss. Then he said

to Jesus, Lord, remember me when Thou comest into Thy kingdom. And Jesus said to him, I promise thee, this day thou shalt be with Me in Paradise. It was about the sixth hour, and there was darkness over all the earth until the ninth hour. The sun was darkened, and the veil of the temple was torn in the midst: and Jesus said, crying with a loud voice, Father, into Thy hands: I commend My spirit; and yielded up His spirit as He said it.

Here all kneel and pause a little while.

And the centurion, when he saw what befell, gave glory to God, saying, This was indeed a just man. And the whole multitude of those who stood there watching it, when they saw the issue, went home beating their breasts. All His acquaintances, with the women who had followed Him from Galilee, watched while this happened, standing at a distance. And now a man called Joseph came forward, one of the councillors, a good and upright man, who had not taken part with the council and its doings; he was from Arimathea, a Jewish city, and was one of those who waited for the kingdom of God. He it was who approached Pilate, and asked to have the body of Jesus. This he took, and wrapped it in a winding-sheet, and laid it in a tomb fashioned out of the rock, in which no man had ever been buried.

V: The Lord be with you. Dominus vobiscum.

R: And with you. Et cum spiritu tuo.

OFFERTORY VERSE

Let us pray.

Hear my prayer, O Lord, and let my cry come unto Thee:
Do not turn Thy face away from me.

Continued with the Ordinary of the Mass on page 49.

The Lord's Supper



HOLY THURSDAY is the anniversary of the Lord's Supper, when Christ our Lord, the evening before He suffered and died, ate the solemn Passover meal with His disciples. It was at this Supper that He instituted the Holy Eucharist, which is a Sacrifice, a Sacrament, and a Memorial of His Passion, to be renewed unceasingly by His priests. It was also at this Supper, when He washed their feet, that He gave to His disciples and to us an example and a command of brotherly love. Love is the theme of this day.

In the restoration of Holy Week, provision is made for a "Mass of the Chrism" to be celebrated during the day by the Bishop in his Cathedral church. During this Mass (at which only the Bishop may receive Holy Communion), he blesses the Oil of Catechumens and the Oil of the Sick and prepares the sacred Chrism,—the three holy Oils which will be used in the administration of the sacraments in his Diocese during the coming year.

But it is in the evening (to begin between 5:00 and 8:00 o'clock) that the "Mass of the Lord's Supper" is to be celebrated for the faithful in all the churches. A feature of this Mass is the re-enactment of its Gospel-narrative (where it is practicable) in the ceremony of the washing of the feet. And it is only at this evening Mass that the faithful are to receive Holy Communion from freshly-consecrated ciboriums. The Hosts that remain are carried in procession to the Repository, where the faithful will adore their Eucharistic Lord during the evening hours. These Hosts will be given to the faithful in Holy Communion during the service on Good Friday.

HOLY THURSDAY

SOLEMN EVENING MASS OF THE LAST SUPPER

STATIONAL CHURCH: SAINT JOHN IN THE LATERAN

The color of the vestments is white. Even though (due to local circumstances) the Mass is not a solemn Mass, the altar is incensed before the Introit and at the Offertory, as at a Solemn Mass.

The priest, accompanied by his retinue of servers and sacred ministers, enters the church and goes in procession to the altar, while the choir sings the Introit.

INTROIT

It is for us to glory in the Cross of our Lord Jesus Christ in Whom is our salvation, life and resurrection: through Whom we have been saved and set free.

Psalm: May God be merciful unto us and bless us: may He smile graciously on us, and show us His mercy.

It is for us to glory in the Cross of the Lord Jesus Christ in Whom is our salvation, life and resurrection: through Whom we have been saved and set free.

KYRIE ELEISON

Each petition is repeated three times.

Lord have mercy.

Kyrie eleison.

Christ have mercy.

Christe eleison.

Lord have mercy.

Kyrie eleison.

As the priest solemnly intones the **GLORIA**, the bells are rung and the organ is played throughout his recitation of the hymn; then the bells and the organ will be silenced until the same point in the Mass of the Easter Vigil.

Glory be to God on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee, We give Thee thanks for Thy great glory. Lord God, heavenly King, God the almighty Father. Lord Jesus Christ, only-begotten Son. Lord God, Lamb of God,

Son of the Father, who takest away the sins of the world, have mercy upon us; Thou who takest away the sins of the world, receive our prayer; Thou who sittest at the right hand of the Father, have mercy upon us. For Thou alone art the Holy One. Thou alone art Lord. Thou, Jesus Christ, alone art the Most High, with the Holy Ghost, in the glory of God the Father. Amen.

V: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Let us pray.

COLLECT

O God, author alike of the punishment that befell Judas for his guilt, and of the penitent thief's reward, grant us Thy clemency, so that our Lord Jesus Christ, Who in His passion gave to each a different recompense according to his deserts, may set us free from our ancestral guilt and bestow upon us the grace of rising up again with Him: Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

V: For ever and ever. **Per omnia saecula saeculorum.**

R: Amen. **Amen.**

Reading of the **EPISTLE** of blessed Paul the apostle to the Corinthians.

Brethren: When you assemble together, there is no opportunity to eat a supper of the Lord; each comer hastens to eat the supper he has brought for himself, so that one man goes hungry, while another has drunk deep. Have you no homes to eat and drink in, that you should show contempt to God's church, and shame the poor? Praise you? There is no room for praise here. The tradition which I received from the Lord, and handed on to you, is that the Lord Jesus, on the night when He was being betrayed, took bread, and gave thanks, and broke it, and said, Take, eat; this is My body, given up for you. Do this for a commemoration of Me. And so with the cup, when supper was ended, This cup, He said, is the new testament, in My blood. Do this, whenever you drink it, for a commemoration of Me. So it

is the Lord's death that you are heralding, whenever you eat this bread and drink this cup, until He comes; and therefore, if anyone eats this bread or drinks this cup unworthily, he will be held to account for the Lord's body and blood. A man must examine himself first, and eat of that bread and drink of that cup; he is eating and drinking damnation to himself if he eats and drinks unworthily, not recognizing the Lord's body for what it is. That is why many of your number want strength and health, and not a few have died. If we recognized our own fault, we should not incur these judgments; as it is, the Lord judges us and chastises us, so that we may not incur, as this world incurs, damnation.

R: Thanks be to God. **Deo Gratias.**

GRADUAL

Christ accepted an obedience which brought Him to death, death on a cross. That is why God has raised Him to such a height and given Him that name which is greater than any other name.

V: The Lord be with you. **Dominus vobiscum.**
 R: And with you. **Et cum spiritu tuo.**

Continuation of the Holy **Sequentia sancti Evangelii**
GOSPEL according to John. **secundum Joannem.**

R: Glory to Thee, O Lord. **Gloria tibi, Domine.**

Before the paschal feast began, Jesus already knew that the time had come for His passage from this world to the Father. He still loved those who were His own, whom He was leaving in the world, and He would give them the uttermost proof of His love. Supper was over, and the devil had already put it into the heart of Judas, son of Simon, the Iscariot, to betray Him. Jesus knew well that the Father had left everything in His hands; knew it was from God that He came, and to God that He went. And now, rising from supper, He laid his garments aside, took a towel, and put it about Him; and then He poured water into the basin, and began to wash the feet of His disciples, wiping them with

the towel that girded Him. So, when He came to Simon Peter, Peter asked Him, Lord, is it for Thee to wash my feet? Jesus answered him, It is not for thee to know, now, what I am doing; but thou wilt understand it afterwards. Peter said to him, I will never let Thee wash my feet; and Jesus answered him, If I do not wash Thee, it means thou hast no companionship with Me. Then, Lord, said Peter, wash my hands and my head too, not only my feet. But Jesus told him, A man who has bathed does not need to do more than wash the stains from his feet; he is clean all over. And you are clean now; only, not all of you. He knew who His betrayer was; that is why He said, You are not all clean. Then, when He had finished washing their feet and put on His garments, He sat down again, and said to them, Do you understand what it is I have done to you? You hail Me as the Master, and the Lord; and you are right, it is what I am. Why then, if I have washed your feet, I who am the Master and the Lord, you in turn ought to wash each other's feet; I have been setting you an example, which will teach you in turn to do what I have done for you.

R: Praise to Thee, Christ. **Laus tibi, Christe.**

It is highly fitting that a short explanatory sermon be preached after the Gospel, to instruct the people on the principal mysteries commemorated in this Mass: the institution of the Holy Eucharist and of the sacred Priesthood, and also our Lord's command of fraternal charity.

If the washing of the feet does not take place, continue on page 48, below the line.

THE WASHING OF THE FEET

Twelve men come into the sanctuary and are seated on twelve chairs placed on either side. Each removes the shoe and stocking from the right foot. The celebrant, having removed his chasuble and maniples, washes the foot of each while the following are sung:

1

Antiphon: I have a new commandment to give you, says the Lord, that you are to love one another: that your love for one another is to be like the love I have borne you.

Psalm: Blessed are they who pass through life's journey unstained, who follow the law of the Lord.

Repeated antiphon: I have a new commandment, etc.

2

Antiphon: After the Lord had risen from supper, He put water into a basin, and began to wash the feet of His disciples, setting them an example.

Psalm: The Lord is great, great honor is His due here in the city where our God dwells, here on His holy mountain.

Repeated antiphon: After the Lord had risen, etc.

3

Antiphon: The Lord Jesus, after He had supped with His disciples, washed their feet and said to them: Do you understand what it is that I, your Lord and Master, have done to you? I have set you an example, to teach you what to do.

Psalm: What blessings, Lord thou has granted to this land of thine, restoring Israel from captivity.

Repeated antiphon: The Lord Jesus, after He had supped, etc.

4

Antiphon: Lord, is it for Thee to wash my feet? Jesus answered him: If I do not wash thee, it means thou hast no companionship with Me.

V. - So when He came to Simon Peter, Peter said to him:

Repeated antiphon: Lord, is it for Thee to wash, etc.

V. What am I doing, it is not for thee to know now; but thou wilt understand afterwards!

Antiphon repeated again: Lord, is it for Thee to wash, etc.

5

Antiphon: If I, your Lord and Master, wash your feet, how much more ought you to wash one another's feet?

Psalm: Listen, you nations far and wide; let all the earth give hearing.

Repeated antiphon: If I, your Lord and Master, etc.

6

Antiphon: The mark by which all men will know you for my disciples will be the love you bear one another.

V. Jesus said to His disciples.

The mark by which.

7

Antiphon: Let these three things, faith, hope, and charity, persist in you, but the greatest of these is charity.

V. Meanwhile, faith, hope and charity persist, all three, but the greatest of these is charity.

Let these three things.

8

Antiphon: Where charity and love are, there is God.

V. The love of Christ brings us together as one.

V. Rejoice, and be glad in Him.

V. Let us fear and love the living God.

V. Let us love one another from the depths of our hearts.

The antiphon is repeated:

Where charity and love are, there is God.

V. Therefore when we are together,

V. Let us take heed not to be divided in mind.

V. Let there be an end to bitterness and quarrels, an end to strife.

V. And in our midst be Christ our God.

The antiphon is repeated:

Where charity and love are, there is God.

V. And in company with the blessed,

V. May we see Thy face, Christ our God, in glory.

V. Pure and unbounded joy

V. For ever and ever, without end. Amen.

WASHING OF THE FEET

After the washing of the feet, the priest washes and dries his hands, puts on his maniple and chasuble, returns to the center of the altar, and says:

Our Father, (*silently*)

V: And lead us not into temptation.

R: But deliver us from evil.

V: Thou, Lord, hast given us Thy commandments.

R: To keep them faithfully.

V: Thou didst wash the feet of Thy disciples.

R: Do not scorn the work of Thy hands.

V: Lord, heed my prayer.

R: And let my cry be heard by Thee.

V: The Lord be with you.

R: And with you.

PRAYER

Let us pray.

Lord, we pray Thee assist us in the performance of our bounden duty. Thou who didst deign to wash the feet of Thy disciples, do not scorn this work of Thy hands which Thou hast bidden us continue. While outward stains are here being washed away for us and by us, may the sins which inwardly defile us all be cleansed away by Thee. Deign Thyself to do this for us: Thou Who art God, living and reigning for ever and ever.

R: Amen.

The prayer ended, the twelve men make the proper reverence to the altar and to the priest, and return to their places in the church. The Mass continues:

V: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Let us pray.

OFFERTORY VERSE

The power of the Lord has triumphed, the power of the Lord has brought me to great honor: I am reprieved from death to live on and proclaim what the Lord has done for me.

Continue with the Ordinary of the Mass as follows.

SUNDAY THROUGH THURSDAY

ORDINARY OF THE MASS

OFFERING OF THE BREAD

The priest elevates the paten with the host and says:

Holy Father, almighty, everlasting God, accept this unblemished sacrificial offering, which I, Thy unworthy servant, make to Thee, my living and true God, for my countless sins, offences, and neglects, and on behalf of all who are present here; likewise for all believing Christians, living and dead. Accept it for their good and mine, so that it may save us and bring us to everlasting life. Amen.

MINGLING OF THE WINE AND THE WATER

Wine and water are poured into the chalice. The priest says, while blessing and pouring the water:

O God, by whom the dignity of human nature was wondrously established and yet more wondrously restored, grant that through the sacramental rite of this water and wine we may have fellowship in the Godhead of Him who deigned to share our manhood, Jesus Christ, Thy Son, our Lord, who is God, living and reigning with Thee in the unity of the Holy Spirit, for ever and ever. Amen.

OFFERING OF THE WINE

While offering the chalice at the middle of the altar, the priest says:

We offer Thee, Lord, the chalice of salvation, entreating Thy mercy that our offering may ascend with a sweet fragrance in the presence of Thy divine majesty for our own and the whole world's salvation. Amen.

OFFERING OF OURSELVES

Making the Sign of the Cross with the chalice, the priest places it upon the corporal and covers it with the pall. Bowing down slightly, he says:

Humbled in spirit and contrite of heart, may we find favor with Thee, Lord, and may our sacrifice be so offered

in Thy sight this day that it may please Thee, Lord our God.
 Come, Thou sanctifier, almighty, everlasting God, (*He blesses the oblation and continues*) and bless these sacrificial gifts, prepared for the glory of Thy holy name.

AT SOLEMN MASS INCENSING

At the intercession of blessed Michael the archangel, who stands at the right hand of the altar of incense, and of all His elect, may the Lord deign to bless this incense, and to accept its fragrant sweetness: through Christ our Lord. Amen.

With Thy own blessing, Lord, let this incense rise to Thee, and bring down upon us Thy mercy.

Welcome as incense-smoke, let my prayer rise up before Thee, Lord; when I lift up my hands, be it as acceptable as the evening sacrifice. Lord, set a guard on my mouth, a barrier to fence my lips, lest my heart turn to thoughts of evil, to cover sin with smooth names.

May the Lord kindle within us the fire of his love, and the flame of everlasting charity. Amen.

WASHING OF THE HANDS

With the pure in heart I will wash my hands clean, and take my place among them at Thy altar, Lord, listening there to the sound of Thy praises, telling the story of all Thy wonderful deeds. How well, Lord, I love Thy house in its beauty, the place where Thy own glory dwells! Lord, never count this soul for lost with the wicked, this life among the bloodthirsty: hands ever stained with guilt, palms ever itching for a bribe! Be it mine to guide my steps clear of wrong; deliver me in Thy mercy. My feet are set on firm ground; where Thy people gather, Lord, I will join in blessing Thy name.

PRAYER TO THE HOLY TRINITY

Holy Trinity, accept the offering we here make to Thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ; and to the honor of blessed Mary, ever-virgin, of blessed John the Baptist, of the holy Apostles Peter

and Paul, of these, and of all the saints. To them let it bring honor, to us salvation; and may they whom we are commemorating on earth deign to plead for us in heaven; through the same Christ our Lord. Amen.

THE ORATE FRATRES

The priest kisses the altar and turns to the people. He says:

Pray, brethren, that my sacrifice and yours may prove acceptable in the eyes of God the almighty Father.

His attendants answer:

May the Lord accept the sacrifice at your hands, to the praise and glory of His name, for our welfare also, and that of all His holy Church.

The celebrant answers: Amen.

With hands extended, the priest says the

SECRET PRAYER**ON PALM SUNDAY**

Grant, we pray Thee, Lord, that the gift we set before Thy majesty may obtain for us the grace of devotion and ensure us an eternity of bliss: Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

The preface follows on page 52

ON MONDAY

Lord, may these dedicated offerings cleanse us by their mighty power and bring us all the purer to Him who created them: Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

The preface follows on page 52

ON TUESDAY

Lord, may these sacrificial gifts, we pray Thee, restore us the more readily for having been set forth with healing fasts: Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

The preface follows on page 52

ON WEDNESDAY

Accept, we pray Thee, Lord, the gift we offer, and graciously enable us who re-enact the sufferings of Thy Son, our Lord, to catch the tender spirit of the rite we are performing: Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

The preface follows below the line.

ON HOLY THURSDAY

We pray Thee, O Lord, holy Father, almighty and eternal God, that Jesus Christ, Thy Son, our Lord, who founded this day's Eucharistic rite and bade his disciples perform it in memory of Him, may Himself make our offering acceptable to Thee; He is God, living and reigning with Thee in the unity of the Holy Spirit.

The Preface follows.

PREFACE

- | | |
|--|--|
| P: For ever and ever. | Per omnia saecula saeculorum. |
| R: Amen. | Amen. |
| P: The Lord be with you. | Dominus vobiscum. |
| R: And with you. | Et cum spiritu tuo. |
| P: Lift up your hearts. | Sursum corda. |
| R: We lift our hearts to
the Lord. | Habemus ad Dominum. |
| P: Let us give thanks to
the Lord our God. | Gratias agamus Domino Deo
nostro. |
| R: That is right and just. | Dignum et justum est. |

Right indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to Thee, O Lord, holy Father, almighty everlasting God. By Thy ordinance the salvation of mankind was accomplished on the wood of the Cross, so that life might rise again there where death had its beginning, and that He who conquered through a tree should on a tree Himself be conquered: through Christ our Lord. It is through that same Christ our Lord that Thy

majesty is praised by Angels, adored by Dominations, feared by Powers; through Him that the heavens and the celestial Virtues join with the blessed Seraphim in one glad hymn of praise. We pray Thee let our voices blend with theirs, as we humbly praise Thee, singing:

SANCTUS

Holy, Holy, Holy Lord God of hosts. Thy glory fills all heaven and earth. Hosanna in high heaven! Blessed is He who is coming in the name of the Lord. Hosanna in high heaven!

CANON OF THE MASS

FIRST COMMEMORATION

Clergy and all Believers

And so, through Jesus Christ, Thy Son, our Lord, we humbly pray and beseech Thee, most gracious Father, to accept and bless: these offerings, these oblations, these holy, unblemished sacrificial gifts, which we offer Thee in the first place for Thy holy Catholic Church, praying that Thou wilt be pleased to keep and guide her in peace and unity throughout the world; together with Thy servant our Pope N., and N., our Bishop, and all right believing teachers of the Catholic and Apostolic faith.

SECOND COMMEMORATION

Friends and Parishioners

Remember, Lord, Thy servants N. and N. and all here present, whose faith and devotion are known to Thee, and for all whom we offer, or who themselves offer up this sacrifice in praise of Thee, on behalf of themselves and all who are theirs, for the redemption of their souls, to gain the hope of safety and well-being, and who pay homage to Thee, their living, true, eternal God.

On Holy Thursday turn to page 55 below the line.

(The following is said from PALM SUNDAY through WEDNESDAY)

THIRD COMMEMORATION

All the Saints

In the unity of holy fellowship we reverence the memory, first, of the glorious ever-virgin Mary, Mother of our God and Lord Jesus Christ, and likewise that of Thy blessed apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus: of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian; and of all Thy saints. Grant for the sake of their merits and prayers that in all things we may be guarded and helped by Thy protection: through the same Christ our Lord. Amen.

PRAYERS OF OFFERING

Before the Consecration

And so, Lord, we Thy servants, and likewise Thy whole household, make this peace-offering, which we entreat Thee to accept. Order our days in Thy peace, and command that we be rescued from eternal damnation and numbered with the flock of Thy elect: through Christ our Lord. Amen.

We pray Thee, God, be pleased to make this same offering wholly blessed, to consecrate it and approve it, making it reasonable and acceptable, so that it may become for us the Body and Blood of Thy dearly beloved Son, our Lord Jesus Christ.

CONSECRATION OF THE BREAD

He, on the day before he suffered death, took bread into His holy and worshipful hands, and lifting up His eyes to Thee, God, His almighty Father in heaven, and giving thanks to Thee, He blessed it, broke it, and gave it to His disciples, saying: Take, all of you, and eat of this,

FOR THIS IS MY BODY.

CONSECRATION OF THE WINE

In like manner, when He had supped, taking also this goodly cup into His holy and worshipful hands, and giving thanks to Thee, He blessed it, and gave it to His disciples, saying: Take, all of you, and drink of this,

FOR THIS IS THE CHALICE OF MY BLOOD, OF
THE NEW AND EVERLASTING COVENANT, A MYS-
TERY OF FAITH. IT SHALL BE SHED FOR YOU
AND MANY OTHERS, SO THAT SINS MAY BE FOR-
GIVEN.

Whenever you shall do these things, you shall do them in memory of Me.

Continue on page 56, below the line.

(The following is said on HOLY THURSDAY ONLY)

THIRD COMMEMORATION

All the Saints

In the unity of holy fellowship, we celebrate that most sacred day on which our Lord Jesus Christ was delivered up for us. We reverence also the memory, first, of the glorious, ever-virgin Mary, Mother of the same Jesus Christ, our God and Lord, and likewise that of Thy blessed apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus: of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian; and of all Thy saints. Grant for the sake of their merits and prayers that in all things we may be guarded and helped by Thy protection: through the same Christ our Lord Amen.

PRAYERS OF OFFERING

Before the Consecration

And so, Lord, we Thy servants, and likewise Thy whole household, make this peace-offering which we entrust Thee to accept in memory of the day on which our Lord Jesus Christ committed to His disciples the sacramental rite for His Body and Blood for them to celebrate. Order our days

in Thy peace, and command that we be rescued from eternal damnation and numbered with the flock of thy elect: through the same Christ our Lord. Amen.

We pray thee, God, be pleased to make this same offering wholly blessed, to consecrate and approve it, making it reasonable and acceptable, so that it may become for us the Body and Blood of thy dearly beloved Son, our Lord Jesus Christ:

CONSECRATION OF THE BREAD

He on this day, the very day before He suffered for our salvation and that of all mankind, took bread into His holy and worshipful hands, and lifting up His eyes to Thee, God, His almighty Father in heaven, and giving thanks to Thee, He blessed it, broke it, and gave it to His disciples, saying: Take, all of you, and eat of this.

FOR THIS IS MY BODY.

CONSECRATION OF THE WINE

In like manner, when He had supped, taking also this goodly cup into His holy and worshipful hands, and giving thanks to Thee, He blessed it, and gave to His disciples, saying: Take, all of you, and drink of this,

**FOR THIS IS THE CHALICE OF MY BLOOD, OF
THE NEW AND EVERLASTING COVENANT, A MYS-
TERY OF FAITH. IT SHALL BE SHED FOR YOU
AND MANY OTHERS, SO THAT SINS MAY BE FOR-
GIVEN.**

Whenever you shall do these things, you shall do them in memory of Me.

PRAYERS OF OFFERING

After the Consecration

And now, Lord, we Thy servants, and with us all Thy holy people, calling in mind the blessed Passion of this same Christ, Thy Son, our Lord, likewise His resurrection from

the grave, and glorious ascension into heaven, offer to Thy sovereign majesty, out of the gifts Thou hast bestowed upon us, a sacrifice that is pure, holy, and unblemished, the sacred bread of everlasting life, and the Cup of eternal salvation.

Deign to regard them with a favorable and gracious countenance, and to accept them as Thou wast pleased to accept the offerings of Thy good servant Abel, and the sacrifice of our father Abraham, and that which Thy great priest Melchisedech sacrificed to Thee, a holy offering, a victim without blemish.

Humbly we ask it of Thee, God almighty; bid these things be carried by the hands of Thy holy angel up to Thy altar on high, before the face of Thy divine majesty, so that those of us who by taking part in the sacrifice of this altar shall have received the sacred Body and Blood of Thy Son, may be filled with every grace and heavenly blessing: through the same Christ our Lord. Amen.

FOURTH COMMEMORATION

Of the Souls in Purgatory

Remember also, Lord, Thy servants *N.* and *N.*, who have gone before us with the sign of faith and sleep the sleep of peace. To them, Lord, and to all who rest in Christ, grant, we entreat Thee, a place of cool repose, of light and peace: through the same Christ our Lord. Amen.

FIFTH COMMEMORATION

Of us Sinners

To us also, Thy sinful servants, who put our trust in Thy countless acts of mercy, deign to grant some share and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy saints. Into their company we pray Thee to admit us, not weighing our merits, but freely granting us forgiveness: through Christ our Lord.

SIXTH COMMEMORATION

Of all Nature

It is ever through Him that all these good gifts, created so by Thee, Lord, are by Thee sanctified, endowed with life, blessed, and bestowed upon us.

DOXOLOGY

Through Him, and with Him, and in Him, Thou, God, almighty Father, in the unity of the Holy Spirit, hast all honor and glory.

V: For ever and ever. Per omnia saecula saeculorum.

R: Amen. Amen.

COMMUNION

Let us pray. Urged by our Saviour's bidding, and schooled by his divine ordinance, we make bold to say:

P: Our Father, Who art in heaven, hallowed be Thy name.
Thy kingdom come. Thy will be done, on earth as it is in
heaven. Give us this day our daily bread. And forgive us
our trespasses, as we forgive those who trespass against us.

And lead us not into temptation. Et ne nos inducas in temptationem.

R: But deliver us from evil. Sed libera nos a malo.

P: Amen.

Deliver us, we pray Thee, Lord, from every evil, past, present, and to come, and at the intercession of the blessed and glorious ever-virgin Mary, Mother of God, of Thy blessed apostles Peter and Paul, of Andrew, and of all the saints, be pleased to grant peace in our days, so that with the manifold help of Thy compassion we may be ever free from sin and safe from all disquiet.

The priest breaks the Host in two halves.

Through the same Jesus Christ, Thy Son, our Lord

He then breaks a small particle from one half of the Host.

Who is God, living and reigning with Thee in the unity of
the Holy Spirit:

V: For ever and ever. Per omnia saecula saeculorum.

R: Amen. **Amen.**

Making the sign of the cross with the particle of the Host, the priest says:

P: The peace of the Lord be **Pax Domini sit semper vobiscum.**

R: And with you. **Et cum spiritu tuo.**

Dropping the particle into the chalice, he continues:

May this mingling and hallowing of the Body and Blood of our Lord Jesus Christ be for us who receive it a source of eternal life. Amen.

AGNUS DEI

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Lamb of God, Who takest away the sins of the world, give us peace.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

On Holy Thursday the Agnus Dei is read three times as follows:

AGNUS DEI

Lamb of God, Who takest away the sins of the world, have mercy on us.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

On Holy Thursday the kiss of peace is not given and the following prayer is omitted.

PRAYER FOR PEACE

Lord Jesus Christ, who didst say to Thy apostles: I leave peace with you; it is My own peace that I give you: look not upon my sins but upon Thy Church's faith, and deign to give her peace and unity in accordance with Thy will: Thou who are God, living and reigning for ever and ever. Amen.

If the Kiss of peace is given, the greeting is:

P: Peace be with you.

R: And with you.

COMMUNION PRAYERS

Lord Jesus Christ, Son of the living God, Who, by the Father's will and the co-operation of the Holy Spirit, didst by Thy death bring life to the world, deliver me by this most holy Body and Blood of Thine from all my sins and from every evil. Make me always cling to Thy commandments, and never allow me to be parted from Thee: who with the selfsame God the Father and the Holy Spirit art God, living and reigning for ever and ever. Amen.

Let not the partaking of Thy Body, Lord Jesus Christ, which I, unworthy as I am, make bold to receive, turn against me into judgment and damnation, but through Thy loving kindness let it be for me a safeguard of mind and body, and in It let me find healing; Thou Who art God, living and reigning with God the Father in the unity of the Holy Spirit, world without end. Amen.

The priest genuflects, rises, and picks up the two parts of the Host.

I will take the Bread of Heaven, and will call upon the name of the Lord.

Lord, I am not worthy that Thou shouldst enter beneath my roof, but say only the word, and my soul shall be healed.

Lord, I am not worthy that Thou shouldst enter beneath my roof, but say only the word, and my soul shall be healed.

Lord, I am not worthy that Thou shouldst enter beneath my roof, but say only the word, and my soul shall be healed.

Before receiving Communion, the priest says:

The body of our Lord Jesus Christ preserve my soul for everlasting life. Amen.

Before drinking the Precious Blood, he says:

What return shall I make to the Lord for all that He has given me? I will take the chalice of salvation and invoke the name of the Lord. Praised be the Lord! When I invoke His name I am secure from my enemies.

The blood of our Lord Jesus Christ preserve my soul for everlasting life. Amen.

COMMUNION OF THE PEOPLE

On Holy Thursday the "Confiteor" and Absolution are omitted before the Communion of the people.

During the distribution of Holy Communion, the Communion verse may be chanted by the choir. If the number of those receiving Holy Communion is great, Psalms 22, 71, 103, and 150 may be chanted until the distribution is ended (repeating the Communion verse after each Psalm).

After the Communion of the people, the ciborium(s) will remain upon the corporal until the transferring and re-position of the Blessed Sacrament after Mass.

The priest purifies the chalice and his fingers.

Before Holy Communion is distributed, the "Confiteor" is said, followed by the absolution. Facing the people and holding the Sacred Host in his hands, the Priest says

Behold the Lamb of God, behold Him who takes away the sins of the world.

and then three times:

Lord, I am not worthy that Thou shouldst come under my roof; but only say the word and my soul will be healed.

Placing the Host on each tongue, the Priest says:

May the Body of our Lord Jesus Christ preserve thy soul unto life everlasting. Amen.

PURIFICATION OF THE CHALICE**First Ablution**

That which our mouths have taken, Lord, may we possess in purity of mind; and may the gift of the moment become for us an everlasting remedy

Second Ablution

May Thy Body, Lord, which I have taken, and Thy Blood which I have drunk, cleave to every fiber of my being. Grant that no stain of sin may be left in me, now that I am renewed by this pure and holy sacrament: who livest and reignest for ever and ever. Amen.

COMMUNION VERSES AND POSTCOMMUNION PRAYERS ON PALM SUNDAY

COMMUNION VERSE

Father, if this chalice may not pass me by, but I must drink it, then Thy will be done.

V: The Lord be with you. **Dominus vobiscum.**

R: And with you. **Et cum spiritu tuo.**

POST COMMUNION

By the working of this sacrament, Lord, may our sins be purged away, and our just desires fulfilled. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

V: For ever and ever. **Per omnia saecula saeculorum.**

R: Amen. **Amen.**

P: The Lord be with you. **Dominus vobiscum.**

R: And with you. **Et cum spiritu tuo.**

P: Let us bless the Lord. **Benedicamus Domino.**

R: Thanks be to God. **Deo gratias.**

May the tribute of my homage be pleasing to Thee, Holy Trinity. Grant that the sacrifice which I unworthy as I am, have offered in the presence of Thy majesty may be acceptable to Thee. Through Thy mercy may it bring forgiveness to me and to all for whom I have offered it: through Christ our Lord. Amen.

THE BLESSING

May Almighty God bless you: the Father, the Son, and the Holy Spirit.

R: Amen.

The Mass, which follows the blessing of Palms and the Procession, ends with the Blessing; there is no Last Gospel.

Other Masses, where there is no Blessing of Psalms and Procession, end with this gospel:

V: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

Continuation of the Holy
GOSPEL according to
Matthew.

**Sequentia sancti Evangelii
secundum Matthaeum.
Gloria tibi, Domine.**

At this time: When Jesus was near Jerusalem, and had reached Bethphage, which is close to Mount Olivet, He sent two of His disciples on an errand: Go into the village that faces you, He told them, and the first thing you will find there will be a she-ass, tethered, and a foal at her side; untie them and bring them to Me. And if anyone speaks to you about it, tell him, The Lord has need of them, and he will let you have them without more ado. All this was so ordained, to fulfill the word spoken by the prophet: Tell the daughter of Sion, behold, thy king is coming to thee, humbly, riding on an ass, on a colt whose mother has borne the yoke. The disciples went and did as Jesus told them; they brought the she-ass and its colt, and saddled them with their garments, and bade Jesus mount. Most of the multitude spread their garments along the way, while others strewed the way with branches cut down from the trees. And the multitudes that went before Him and that followed after Him cried aloud, Hosanna for the son of David, blessed is He who comes in the name of the Lord.

R: Thanks be to God.

Deo Gratias.

ON MONDAY

COMMUNION VERSE

Fill with shame and awe the men who delight in my misfortune: cover them with confusion and self-reproach. the enemies who speak evil against me.

V: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

POST COMMUNION*Let us pray.*

Lord, may Thy sacrament warm us to a godly fervor, making us find pleasure alike in its performance and in its effect: Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

V: For ever and ever. **Per omnia saecula saeculorum.**

R: Amen. **Amen.**

PRAYER OVER THE PEOPLE*Let us pray. Bow down your heads before God.*

Help us, God, our deliverer, and grant that we may come in joyful mood to celebrate the merciful restoration Thou hast granted us: Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

V: For ever and ever. **Per omnia saecula saeculorum.**

R: Amen. **Amen.**

Continue on page 66

ON TUESDAY**COMMUNION VERSE**

The idlers at the city gates would taunt me, the drunkards would make a song of me over their wine. To Thee, Lord, I make my prayer; never man more needed Thy goodwill: listen to me, O God, full of mercy as Thou art.

V: The Lord be with you. **Dominus vobiscum.**

R: And with you. **Et cum spiritu tuo.**

POST COMMUNION*Let us pray.*

Almighty God, let Thy sanctifying graces cure our evil dispositions and provide us with never-failing remedies: Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

V: For ever and ever. **Per omnia saecula saeculorum.**

R: Amen. **Amen.**

PRAYER OVER THE PEOPLE

Let us pray. Bow down your heads before God.

May Thy mercy, God, preserve us from each stealthy return of our old selves, and make us capable of new holiness. Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

V: For ever and ever. **Per omnia saecula saeculorum.**

R: Amen. **Amen.**

Continue on page 66

ON WEDNESDAY COMMUNION VERSE

I drink nothing but what comes to me mingled with my tears, so low Thou hast brought me, Who didst once lift me so high; I waste away like grass in the sun: Lord, Thou endurest forever; surely Thou wilt bestir Thyself, and give Sion redress; it is time now to take pity on her.

V: The Lord be with you. **Dominus vobiscum.**

R: And with you. **Et cum spiritu tuo.**

Let us pray. **POST COMMUNION**

Let Thy grace deepen our perceptions, all powerful God, and bring us faith to believe that through Thy Son's bodily death, to which this holy rite bears witness, Thou hast given us eternal life: Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

V: For ever and ever. **Per omnia saecula saeculorum.**

R: Amen. **Amen.**

PRAYER OVER THE PEOPLE

Let us pray. Bow down your heads before God.

Look favorably, Lord, we beg Thee, upon this family of Thine, for whose sake our Lord Jesus Christ did not hesitate to be betrayed into the hands of the wicked and to undergo the torment of the cross; Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

V: For ever and ever. **Per omnia saecula saeculorum.**

R: Amen. **Amen.**

May the tribute of my homage be pleasing to Thee, Holy Trinity. Grant that the sacrifice which I unworthy as I am, have offered in the presence of Thy majesty may be acceptable to Thee. Through Thy mercy may it bring forgiveness to me and to all for whom I have offered it: through Christ our Lord. Amen.

May Almighty God bless you: the Father, the Son, and the Holy Spirit.

R: Amen.

P: The Lord be with you.

R: And with you.

P: The beginning of the holy

GOSPEL according to John.

R: Glory be to Thee, Lord.

Amen.

Dominus vobiscum.

Et cum spiritu tuo.

**Initium sancti Evangelii
secundum Joannem.**

Gloria Tibi, Domine.

At the beginning of time the Word already was; and God had the Word abiding with Him, and the Word was God. He abode, at the beginning of time, with God. It was through Him that all things came into being, and without Him came nothing that has come to be. In Him there was life, and that life was the light of men. And the light shines in darkness, a darkness which was not able to master it. A man appeared, sent from God, whose name was John. He came for a witness, to bear witness to the light, so that through him all men might learn to believe. He was not the Light; he was sent to bear witness to the light. There is One Who enlightens every soul born into the world; he was the true Light. He through whom the world was made, was in the world, and the world treated Him as a stranger. He came to what was His own, and they who were His own gave Him no welcome. But all those who did welcome Him He empowered to become the children of God, all those who believe in His name; their birth came, not from human stock, not from nature's will or man's, but from God. (*Genuflect*) And the Word was made Flesh, and came to dwell among us; and He had sight of His glory, glory such as belongs to the Father's only-begotten Son, full of grace and truth.

R: Thanks be to God.

Deo gratias.

ON HOLY THURSDAY

COMMUNION VERSE

The Lord Jesus, after He had supped with His disciples, washed their feet, and said to them: Do you understand what it is I have done to you, I who am the Lord and Master? I have set you an example, to teach you what to do.

V: The Lord be with you. **Dominus vobiscum.**
R: And with you. **Et cum spiritu tuo.**

POST COMMUNION

Strengthened by the bread of life, we pray Thee, Lord our God, that the rite we accomplish in this mortal life may win us everlasting life with Thee: through our Lord Jesus Christ, Thy Son, our Lord, Who is God, living and reigning with Thee in the unity of the Holy Spirit.

V: For ever and ever. **Per omnia saecula saeculorum.**
R: Amen. **Amen.**

The Blessing and the Last Gospel are omitted this evening. The priest removes his maniple and chasuble and puts on a white cope.

THE SOLEMN TRANSFERRING AND REPOSITION OF THE BLESSED SACRAMENT

takes place immediately after Mass. Everything is made ready for the procession. The priest incenses the Blessed Sacrament, puts on the humeral veil, ascends the altar, genuflects, and receives the ciborium containing the Blessed Sacrament. Then he goes in procession to the place prepared for the Reposition. During the procession, the following hymn is sung:

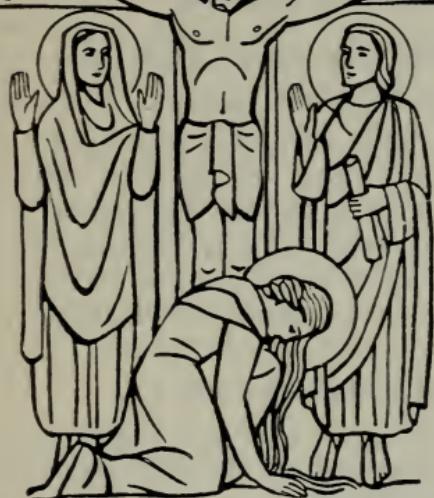
PANGE LINGUA GLORIOSI

Sing, my tongue, the Savior's glory,
 Of His Flesh the mystery sing:
 Of the blood, all price exceeding,
 Shed by our immortal King,
 Destined, for the world's redemption,
 From a noble womb to spring.
 Of a pure and spotless Virgin
 Born for us on earth below,
 He, as man with man conversing,
 Stayed, the seeds of truth to sow;
 Then He closed in solemn order
 Wondrously His life of woe.
 On the night of that last supper,
 Seated with His chosen band.
 He, the paschal Victim eating,
 First fulfils the law's command;
 Then, as food to all His brethren,
 Gives Himself with His own hand.

Word made flesh, the bread of nature
 By His word to flesh He turns;
 Wine into His blood He changes:
 What though sense no change discerns?
 Only be the heart in earnest,
 Faith her lesson quickly learns.
 Down in adoration falling.
 Lo, the sacred Host we hail;
 Lo, o'er ancient forms departing,
 Newer rites of grace prevail;
 Faith for all defects supplying
 Where the feeble senses fail.
 To the everlasting Father,
 And the Son who reigns on high,
 With the Holy Spirit proceeding
 Forth from each eternally,
 Be salvation, honor, blessing,
 Might, and endless majesty.
 Amen.

Arrived at the place of Reposition, the priest places the ciborium on the corporal, kneels, and incenses the Blessed Sacrament, while the hymn is being concluded: Then the Blessed Sacrament is placed in the Repository. All kneel and silently adore the Blessed Sacrament. At a given signal, the priest and his retinue rise, make a double genuflection, and return to the sacristy. Then (the priest wearing a purple stole) the altars are stripped.

God's Throne: the Cross



GOOD FRIDAY is the anniversary of the Lord's Passion and Death. The Life of the world died on the Cross, that we who were dead in sin might have life abundantly. Today's Liturgy consists of four parts:

1) An *instruction* service comprises a reading from the Prophecy of Osee, a reading from the Book of Exodus (which describes the first Passover celebration of the Jews under Moses), and the chanting

of the Passion of our Lord Jesus Christ according to Saint John.

2) A *prayer* service directs to God the solemn petitions of the faithful. These prayers, nine in number, are for the following intentions: For the Church; for the Supreme Pontiff; for all ranks of clergy and people; for the rulers of nations; for catechumens (converts awaiting Baptism); for the needs of the faithful; for Church unity; for the conversion of the Jews; and for the conversion of the pagans.

3) The holy Cross, the memorial of our Redemption, is unveiled with the words, "Behold the wood of the Cross on which hung the Savior of the world. Come, let us adore." In answer to this invitation, the entire Christian community (clergy and people) approach devoutly to take part in the *adoration* of the holy Cross.

4) The *Communion* service follows the return of the sacred Hosts from the Repository. After the devout recitation of the Lord's Prayer together, priest and people receive the Lord's Body in Holy Communion, that they may share in the richer fruits of the Redemption.

The four figures in the Crucifixion scene represent the four parts of the Good Friday service: 1) *John* the Evangelist wrote the account of the Passion; 2) *our Lady* symbolizes the "Praying Church"; 3) *Mary Magdalen* kneels and bows in adoration of the Crucified Savior; 4) *Christ* our Redeemer, Who gives Himself to us in Holy Communion, is the Food of our souls and the Source of the divine Life in us.

GOOD FRIDAY

SOLEMN AFTERNOON LITURGY

OF THE LORD'S PASSION AND DEATH

STATIONAL CHURCH: HOLY CROSS IN JERUSALEM

The altar is entirely bare. Black vestments are worn. The priest and his retinue go in silent procession to the altar. Arrived at the altar, they make the proper reverence. Then the priest (with the deacon and subdeacon in a solemn service) prostrates on the floor; the others kneel, bowing profoundly; all pray silently for a while.

PART ONE: THE READINGS

At a signal, all come to an erect kneeling position, excepting the priest who stands before the altar with joined hands, and says the following

PRAYER

O God, who by the passion of Our Lord, Thy anointed One, canceled the inherited death of ancient sin in which every one born of succeeding generations found himself: grant by the same title that, just as we have carried of necessity the mark of earthly nature, so by sanctification we may bear the image of heavenly grace.

Through the same Christ
Our Lord.

R: Amen.

**Per eundem Christum
Dominum nostrum,
Amen.**

At the end of the prayer, all sit and listen to the

FIRST READING

Thus says the Lord: When trouble comes, they will be up betimes to wait upon Me; Back to the Lord, will be their common cry: He made us His prey, it is His to restore us, He wounded us, and it is His to bind up the wound. Two

days may pass before He revives us, but on the third day He will raise us up again, and we shall live to enjoy His favor. We have but to acknowledge the Lord, persevere in acknowledging Him, and He will reveal Himself, sure as the dawn, come back to us, sure as the rains of winter and spring come back to the earth. What way will serve with thee, Ephraim? Juda, what way will serve? This tender-heartedness of yours is short-lived as a cloud at daybreak, as dew under the morning light. That is why I have used my prophets as a chisel to fashion them with, have passed sentence of death upon them: it is my judgements that comes sure as the dawn. It is mercy that wins favor with me, not sacrifice, the knowledge of God, not burnt-offerings.

RESPONSORY

Fear comes upon me, Lord, at the tidings I am told of Thee: with awe I contemplate Thy doings. Thou wouldst reveal Thyself with a dumb beast on either hand; so Thou shalt be made known, when the years have run their course, so wilt Thou appear, when the time comes for Thy appearing. When most my heart is troubled, at the very time when Thou art angry, Thou wilt bethink Thee of Thy merciful promise. He comes from Lebanon, the Lord, the Holy One, from the dark forests on the hills. Heaven is overspread by His magnificence, earth has no room for His renown.

The Responsory ended, all rise

P: Let us pray. Oremus.

V: Let us kneel. Flectamus genua.

R: Arise. Levate.

PRAYER

O God, author alike of the punishment that befell Judas for his guilt, and of the penitent thief's reward, grant us Thy clemency, so that our Lord Jesus Christ, who in His passion gave to each a different recompense according to his merits, may free us from the guilt of past sin and bestow upon us the grace of rising up again with Him, who with Thee, lives and reigns

V: For ever and ever. **Per omnia saecula saeculorum.**
R: Amen. **Amen.**

At the end of the prayer, all sit and listen to the

SECOND READING

It was while they were still in the land of Egypt that the Lord said to Moses and Aaron: For you, this month is to lead in all the months, to be the first month of the year. Make this proclamation to the whole assembly of Israel: On the tenth day of this month, each family, each household, is to choose out a yearling for its own use. Or, if there are not enough of them to eat a whole lamb, the head of the family must call in some neighbor who lives close by, so that a lamb shall not be too much for their needs. It must be a male yearling lamb, or a male yearling kid, that you choose, with no blemish on it. These victims must be kept ready till the fourteenth day of the month, and on the evening of that day the whole people of Israel must immolate it. They must take some of the blood, and smear it on the doorway, jambs and lintel alike, of the house in which the lamb is being eaten. Their meat that night must be roasted over the fire, their bread unleavened; wild herbs must be all their seasoning. No part must be eaten raw, or boiled, it must be roasted over the fire; head, feet and entrails, all must be consumed, so that nothing remains till next day; whatever is left over, you must put in the fire and burn it. And this is to be the manner of your eating it: your loins must be girt, your feet ready shod, and every man's staff in his hands: all must be done in haste. It is the night of the Pasch, the Lord's passing by.

RESPONSORY

Rescue me, Lord, from human malice, save me from the lovers of oppression. Always plotting treachery in their hearts, always intent on strife. Tongues sharp as the tongues of serpents, lips that conceal the poison of asps. Preserve me, Lord, from the power of sinful men. Save me from these lovers of

oppression who are plotting to trip my feet! What hidden snares they set for me, these tyrants! What nets they spread to catch me, what traps they lay in my path! To the Lord I make my appeal. Thou art my God, listen to the voice that pleads with Thee. My Lord, my Master, my strong deliverer, it is Thou that shieldest my head in the day of battle. Do not betray my hopes, Lord, into the hands of the wicked; do not forsake me, and let the schemers triumph. This be the fruit of their conspiracy, that all their busy whispering should recoil upon themselves. Honest men will yet live to praise Thy name; upright hearts enjoy the smile of Thy favour.

All stand reverently during the
PASSION of our Lord Jesus Christ according to John.

At this time: Jesus, with His disciples, went out across the Cedron valley. Here there was a garden, into which He and His disciples went. Judas, His betrayer, knew the place well; Jesus and His disciples had often met there together. There, then Judas came, accompanied by the guard, and officers sent by the chief priests and Pharisees, with lanterns and torches and weapons. So Jesus, knowing well what was to befall Him, went out to meet them, and asked, Who is it you are looking for? They answered, Jesus of Nazareth. And He told them, I am Jesus of Nazareth. And there was Judas, His betrayer, standing in their company. When He said to them, I am Jesus of Nazareth, they all shrank back, and fell to the ground. So once more Jesus asked them, Who is it you are looking for? And when they said, Jesus of Nazareth, He answered, I have told you already that I am the man you are looking for; let these others go free. Thus He would make good the words He had spoken to them, I have not lost any of those whom thou hast entrusted to Me. Then Simon Peter, who had a sword, drew it, and struck the high priest's servant, cutting off his right ear; Malchus was the name of the servant. Whereupon Jesus said to Peter, Put thy sword back into its sheath. Am I not to drink that cup which My Father Himself has appointed for Me? And now the guard, with

their captain, and the Jewish officers arrested Jesus and pinioned Him. They led Him off, in the first instance, to Annas, father-in-law of Caiphas, who held the high priesthood in that year. (It was this Caiphas who had given it as his advice to the Jews, that it was best to put one man to death for the sake of the people.) Simon Peter followed Jesus, with another disciple; this disciple was acquainted with the high priest, and went into the high priest's court with Jesus, while Peter stood at the door without. Afterwards the other disciple, who was the high priest's acquaintance, went out and spoke to the doorkeeper, and so brought Peter in. This maidservant who kept the door asked Peter, Art thou another of this man's disciples? And he said, Not I. It was cold, and the servants and officers had made a charcoal fire, and stood there warming themselves; there Peter stood too, warming himself with the rest. And now the high priest questioned Jesus about His disciples, and about His teaching. Jesus answered, I have spoken openly before the world; My teaching has been given in the synagogue and in the temple, where all the Jews gather; nothing that I have said was said in secret. Why dost thou question Me? Ask those who listened to Me what My words were; they know well enough what I said. When He spoke thus, one of the officers, who was standing by, struck Jesus on the cheek, saying, Is this how Thou makest answer to the high priest? Jesus answered, If there was harm in what I said, tell us what was harmful in it; if not, why dost thou strike Me? Annas, you must know, had sent Him on, still bound, to the high priest Caiphas. Meanwhile Simon Peter stood there and warmed himself. So they asked him, Art thou, too, one of His disciples? And he denied it, saying, Not I. One of the high priest's servants, a kinsman of the man whose ear Peter had cut off, said, Did I not see thee with Him in the garden? Then Peter again denied it; and immediately the cock crew. And now they led Jesus away from the house of Caiphas to the governor's palace.. It was morning, and they would not enter the palace themselves; there was the paschal meal to be eaten, and they must not incur defilement.

So Pilate went to meet them without, and said, What charge do you bring against this man? They answered, We would not have given Him up to thee, if He had not been a malefactor. Pilate said to them, Take Him yourselves and judge him according to your own law. Whereupon the Jews said to him, We have no power to put any man to death. This was in fulfillment of the words Jesus had spoken when He prophesied what death he was to die. So Pilate went back to the palace, and summoned Jesus, and asked him, Art Thou the king of the Jews? Jesus answered, Dost thou say this of thy own accord, or is it what others have told thee of Me? Pilate answered, Am I a Jew? It is Thy own nation, and its chief priests, who have given Thee up to me. What offense hast Thou committed? Jesus said, My kingdom does not belong to this world. If my kingdom were one which belonged to this world, My servants would be fighting, to prevent My falling into the hands of the Jews; but no, My kingdom does not take its origin here. Pilate asked, Thou art a king, then? And Jesus answered, It is thy own lips that have called Me a king. What I was born for, what I came into the world for, is to bear witness of the truth, whoever belongs to the truth, listens to My voice. Pilate said to Him, What is truth? And with that he went back to the Jews again, and told them, I can find no fault in Him. You have a custom of demanding that I should release one prisoner at paschal time; would you have me release the king of the Jews? Whereupon they all made a fresh outcry; Barabbas, not this man. Barabbas was a robber. Then Pilate took Jesus and scourged Him. And the soldiers put on His head a crown which they had woven out of thorns, and dressed Him in a scarlet cloak; they would come up to Him and say, Hail, king of the Jews, and then strike Him on the face. And now Pilate went out again, and said, See, I am bringing Him out to you, to show that I cannot find fault in Him. Then, as Jesus came out, still wearing the crown of thorns and the scarlet cloak, he said to them, See, here is the man. When the chief priests and their officers saw him, they cried out, Crucify Him, crucify Him. Pilate said, Take Him yourselves, and crucify Him; I cannot

find any fault in Him, The Jews answered, We have our own law, and by our law He ought to die, for pretending to be the Son of God. When Pilate heard this said, he was more afraid than ever; going back into the palace, he asked Jesus, Whence hast Thou come? But Jesus gave Him no answer. Pilate said, Hast Thou no word for me? Dost Thou not know that I have power to crucify Thee, and power to release Thee? Jesus answered, Thou wouldest not have any power over Me at all, if it had not been given Thee from above. That is why the man who gave Me up to thee is more guilty yet. After this, Pilate was for releasing Him, but the Jews went on crying out, Thou are no friend to Caesar, if thou dost release Him; the man who pretends to be a king is Caesar's rival. When Pilate heard them speak thus, he brought Jesus out, and sat down on the judgment seat, in a place which is called Lithostrotos; its Hebrew name is Gabbatha. It was now about the sixth hour, on the eve of the paschal feast. He said to the Jews, See, here is your king. But they cried out, Away with Him, away with Him, crucify Him. Pilate said to them, Shall I crucify your king? The chief priests answered, We have no king, except Caesar. Thereupon he gave Jesus up into their hands, to be crucified: and they, once He was in their hands, led Him away. So Jesus went out, carrying His own cross, to the place named after a skull; its Hebrew name is Golgotha. There they crucified Him and with Him two others, one on each side with Jesus in the midst. And Pilate wrote out a proclamation, which he put on the cross; it ran, Jesus of Nazareth, the king of the Jews. This proclamation was read by many of the Jews, since the place where Jesus was crucified was close to the city; it was written in Hebrew, Greek and Latin. And the Jewish chief priests said to Pilate, Thou shouldst not write, The King of the Jews: thou shouldst write, This man said, I am the king of the Jews. Pilate's answer was, What I have written, I have written. The soldiers, when they had crucified Jesus, took up His garments, which they divided into four shares, one share for each soldier. They took up His cloak, too, which was without seam, woven from the top throughout; so they said to one

another, Better not to tear it; let us cast lots to decide whose it shall be. This was in fulfillment of the passage in scripture which says, They divide My spoils among them; cast lots for My clothing. So it was, then, that the soldiers occupied themselves; and meanwhile His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene, had taken their stand beside the cross of Jesus. And Jesus, seeing His mother there, and the disciple, too, whom He loved, standing by, said to His mother, Woman, this is thy son. Then He said to the disciple, This is thy mother. And from that hour the disciple took her into his own keeping. And now Jesus knew well that all was achieved which the scripture demanded for its accomplishment; and He said, I am thirsty. There was a jar there full of vinegar; so they filled a sponge with vinegar and put it on a stick of hyssop, and brought it close to His mouth. Jesus drank the vinegar, and said, It is achieved. Then He bowed His head, and yielded up His spirit.

Here all kneel and pause a little while.

The Jews could not let the bodies remain crucified on the sabbath, because that sabbath day was a solemn one; and since it was now the eve, they asked Pilate that the bodies might have their legs broken, and be taken away. And so the soldiers came and broke the legs both of the one and of the other that were crucified with Him; but when they came to Jesus, and found Him already dead, they did not break His legs, but one of the soldiers opened His side with a spear; and immediately blood and water flowed out. He who saw it has borne his witness; and his witness is worthy of trust. He tells what he knows to be the truth, that you, like him, may learn to believe. This was so ordained to fulfill what is written, You shall not break a single bone of His. And again, another passage in scripture says, They will look upon the man whom they have pierced. After this, Joseph of Arimathaea, who was a disciple of Jesus, but in secret, for fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him leave; so he came and took Jesus' body

away; and with him was Nicodemus, the same who made his first visit to Jesus by night; he brought with him a mixture of myrrh and aloes, of about a hundred pounds' weight. They took Jesus' body, then, and wrapped it in winding-cloths with the spices; that is how the Jews prepare a body for burial. In the same quarter where He was crucified there was a garden, with a new tomb in it, one in which no man had ever yet been buried. Here since the tomb was close at hand, they laid Jesus, because of the Jewish feast on the morrow.

PART TWO:

THE SOLEMN PRAYERS OF THE PEOPLE

The priest, wearing a black cope, goes to the center of the altar, kisses it, and standing there, with the book before him, begins the Solemn Prayers. Each of these nine prayers consists of an invitation to pray for a certain intention, a silent prayer on bended knees, and the actual supplication.

1. FOR HOLY CHURCH

Dearly beloved, let us pray for the holy Church of God, that our Lord and God will deign to give her peace, to preserve her unity, and to guard her throughout the world, subduing principalities and powers under her sway; and that he will grant us to lead a peaceful and quiet life, to the glory of God the almighty Father.

P: Let us pray.
V: Let us kneel.
R: Arise.

Oremus.
Flectamus genua.
Levate.

PRAYER

Almighty everlasting God, who in Christ hast revealed Thy glory to all nations, preserve the works of Thy mercy; and grant that Thy Church, spread over the whole world, may persevere with steadfast faith in bearing witness to Thy name. Through the same Jesus Christ, Thy Son, our Lord, who lives and reigns with Thee in the unity of the Holy Spirit, God

V: For ever and ever. Per omnia saecula saeculorum.
R: Amen. Amen.

2. FOR THE POPE

Let us pray also for our most blessed Pope N. that our God and Lord, who chose him as Bishop, may keep him safe and sound for the welfare of His holy Church, to rule God's holy people.

P: Let us pray.

Oremus.

V: Let us kneel.

Flectamus genua.

R: Arise.

Levate.

PRAYER

Almighty everlasting God, by whose decision all things are established, mercifully regard our prayers, and in Thy loving-kindness preserve the Bishop chosen for us: in order that the Christian people, ruled by Thy authority, may under this great pontiff increase in the merits of their faith.

Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God

V: For ever and ever. Per omnia saecula saeculorum.

R: Amen.

Amen.

3. FOR ALL RANKS OF CLERGY AND PEOPLE

Let us pray also for all bishops, priests, deacons, sub-deacons, acolytes, exorcists, readers, door-keepers, confessors, virgins, widows, and for all God's holy people.

P: Let us pray.

Oremus.

V: Let us kneel.

Flectamus genua.

R: Arise.

Levate.

PRAYER

Almighty everlasting God, by whose Spirit the whole body of the Church is sanctified and guided, heed our petition on behalf of all its groupings, so that, by the gift of Thy grace, all in their several stations may give Thee faithful service.

Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God

V: For ever and ever. Per omnia saecula saeculorum.

R: Amen.

Amen.

4. FOR THE RULERS OF STATES

Let us pray also for the rulers of state, and their ministers and officials; that our God and Lord may direct their minds and hearts according to His Will, to our everlasting peace.

P: Let us pray. **Oremus.**

V: Let us kneel. **Flectamus genua.**

R: Arise. **Levate.**

PRAYER

Almighty everlasting God, in whose hands are the powers and rights of all nations: look down kindly on those who exercise authority over us; so that all over the world, the purity of religion and the security of our country may stand firm, under the protection of thy right hand.

Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God

V: For ever and ever. **Per omnia saecula saeculorum.**

R: Amen. **Amen.**

5. FOR CATECHUMENS

Let us pray also for our catechumens, that our God and Lord may open the ears of their hearts and the door of His mercy, so that all their sins being forgiven and washed away in the waters of spiritual rebirth, they too may abide in Christ Jesus our Lord.

P: Let us pray. **Oremus.**

V: Let us kneel. **Flectamus genua.**

R: Arise. **Levate.**

PRAYER

Almighty everlasting God, who ever makest Thy Church fruitful with new offspring, increase faith and understanding in our catechumens, so that, being reborn in the waters of baptism, they may be numbered with Thy adopted children.

Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God

V: For ever and ever. **Per omnia saecula saeculorum.**

R: Amen. **Amen.**

6. FOR THE NEEDS OF THE FAITHFUL

Dearly beloved, let us pray God the almighty Father to cleanse the world from all error; banish disease; ward off famine; open prisons; and loosen bonds; granting to travellers a safe return, to the sick health, and to those at sea a haven.

P: Let us pray. Oremus.

V: Let us kneel. Flectamus genua.

R: Arise. Levate.

PRAYER

Almighty everlasting God, comfort of those who toil, may the prayers of those who cry to Thee in any trouble reach Thy ear, and may they all rejoice that Thy mercy has been with them in their hour of need.

Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God

V: For ever and ever. Per omnia saecula saeculorum.

R: Amen. Amen.

7. FOR CHURCH UNITY

Let us pray for heretics and schismatics, that our God and Lord rescue them from all their errors and deign to call them back to their holy mother, the Catholic and Apostolic Church.

P: Let us pray. Oremus.

V: Let us kneel. Flectamus genua.

R: Arise. Levate.

PRAYER

Almighty everlasting God, who savest all men and willest that none should perish: look upon those souls who are led astray by the deceit of the devil, so that hearts which have erred may abandon the evil of heresy and come back repentant to the unity of Thy truth

Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God

V: For ever and ever. Per omnia saecula saeculorum.

R: Amen. Amen.

8. FOR THE CONVERSION OF THE JEWS

Let us pray also for the unbelieving Jews: that our God and Lord will remove the veil from their hearts, so that they too may acknowledge our Lord Jesus Christ.

P: Let us pray. Oremus.

V: Let us kneel. Flectamus genua.

R: Arise. Levate.

PRAYER

Almighty everlasting God, who dost not withhold Thy mercy even from Jewish unbelief, heed the prayers we offer for the blindness of the people, that they may acknowledge the light of Thy truth, which is Christ, and be delivered from their darkness.

Through the same Jesus Christ, Thy Son, our Lord, who lives and reigns with Thee in the unity of the Holy Spirit, God

V: For ever and ever. Per omnia saecula saeculorum.

R: Amen. Amen.

9. FOR THE CONVERSION OF PAGANS

Let us pray also for the pagans; that almighty God will banish wickedness from their hearts; so that, forsaking their idols, they may be converted to the living and true God, and His only Son, Jesus Christ, our God and Lord.

P: Let us pray. Oremus

V: Let us kneel. Flectamus genua

R: Arise. Levate.

PRAYER

Almighty everlasting God, who ever seekest the life of sinners, not their death, in mercy accept our prayer; deliver them from the worship of idols and unite them to Thy holy Church, to the honor and glory of Thy name.

Through our Lord Jesus Christ, Thy Son, who lives and reigns with Thee in the unity of the Holy Spirit, God

V: For ever and ever. Per omnia saecula saeculorum.

R: Amen. Amen.

PART THREE: SOLEMN ADORATION OF THE HOLY CROSS

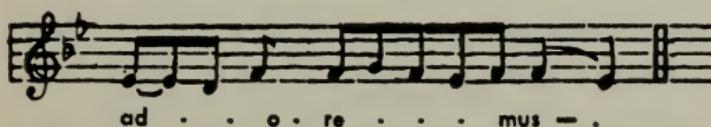
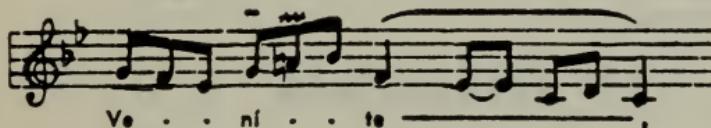
When the solemn prayers are ended, the priest returns to the bench and removes his cope. The holy cross is carried solemnly into the center of the sanctuary before the altar. There the priest receives it and carries it to the foot of the altar at the Epistle side and, facing the people, he unveils the upper part of the cross as he sings:

Ecce lignum Crucis, in quo salus mundi pependit.
Behold the wood of the cross on which hung the Savior of the world.

All respond:

Venite adoremus.

Come, let us adore.



Then all present (excepting the priest) kneel for a moment in adoration.

All rise. The priest ascends the altar on the Epistle side, and unveils the right arm of the crucifix; he raises the cross a little and sings in a higher tone:

Behold the wood of the cross, on which hung the Savior of the world.

Again all sing the response, then kneel in adoration.
All rise. The priest goes to the center of the altar, uncovers the cross completely, raises it still higher, and sings in a still higher tone:

Behold the wood of the cross, on which hung the Saviour of the world.

Again all sing the response, then kneel in adoration. The holy cross is set up before the center of the altar, facing the people. The adoration begins. The priest alone, then the clergy, and the servers come up to the cross, making three simple genuflections, and kiss the feet of the Crucified. Then the holy cross is placed at the entrance to the sanctuary, facing the people, so that the faithful, coming in a procession may devoutly kiss the feet of the Crucified, after making a simple genuflection. During the adoration, the Reproaches and accompanying responses are chanted by the choir (which is divided into two groups). The priest, his attendants, and those who have finished the adoration of the holy cross sit and meditate. The singing continues as long as is required by the number of adorers. It must conclude with the doxology: "Glory, throughout time unending . . ." etc., as indicated below.

THE REPROACHES

1

Choirs 1 and 2: O My people, what have I done to thee?
or wherein have I aggrieved thee? Answer Me.

V. Because I led thee out of the land of Egypt, thou hast prepared a Cross for thy Savior.

Choir 1: Holy is God!

Choir 2: Holy is God!

Choir 1: Holy and strong!

Choir 2: Holy and strong!

Choir 1: Holy Immortal One, have mercy upon us.

Choir 2: Holy Immortal One, have mercy upon us.

Choir 1 and 2: Because I guided thee forth through the desert for forty years, and fed thee with manna, and brought thee into a right good land, thou hast prepared a Cross for thy Saviour.

Choir 1: Holy is God!

Choir 2: Holy is God! (as before)

Choir 1 and 2: What more should I have done for thee
that I have not done? I, indeed, planted thee to be My
fairest vineyard: and thou hast made thyself exceeding
bitter to Me; for thou hast slaked My thirst with vinegar,
and pierced with a lance thy Savior's side.

Choir 1: Holy is God!

Choir 2: Holy is God! (as before)

II

Choir 1: For thy sake I scourged Egypt with its first born:
and thou didst hand Me over to be scourged.

Choir 2: O my people, what have I done to thee? or
wherein have I grieved thee? Answer Me.

Choir 1: I led thee out of Egypt, drowning Pharao in the
Red Sea: and thou didst deliver Me to the chief priests.

Choir 2: O my people, etc.

Choir 1: I opened the sea before thee: and thou didst open
My side with a spear.

Choir 2: O my people, etc.

Choir 1: I went before thee in a pillar of cloud: and thou
hast led Me to the judgment-hall of Pilate.

Choir 2: O my people, etc.

Choir 1: I fed thee with manna in the desert: and thou
didst smite Me with blows and scourges.

Choir 2: O my people, etc.

Choir 1: I gave thee to drink wholesome water from the
rock: and thou gavest Me gall and vinegar.

Choir 2: O my people, etc.

Choir 1: For thy sake I smote the kings of the Canaanites:
and thou didst strike My head with a reed.

Choir 2: O my people, etc.

Choir 1: I gave thee a royal scepter: and thou didst put a
crown of thorns upon My head.

Choir 2: O my people, etc.

Choir 1: I lifted thee up with great strength: and thou hast hanged Me on the gibbet of the Cross.

Choir 2: O my people, etc.

III

Choirs 1 and 2: *Antiphon:* We worship Thy Cross, O Lord: and we praise and glorify Thy holy resurrection; for, behold! by the wood of the Cross joy has come into the whole world.

Choir 1: May God be merciful to us, and bless us.

Choir 2: May He smile graciously on us and show us His mercy.

Choirs 1 and 2: *Antiphon:* We worship Thy Cross, O Lord: and we praise and glorify Thy holy resurrection; for, behold! by the wood of the Cross came joy into the whole world.

IV

Choirs 1 and 2: *Antiphon:* Faithful Cross, of trees created, noblest tree of all art thou; forest none bears trees as thou art, like in leaf, or flower, or bough. Dear the nails, and dear the timber; dear the load they bear aloft.

Choir 1: *Hymn:* Sing my tongue, the glorious battle, sing the victor's crown of bay; to the Cross, our noble trophy, here a fitting tribute pay, telling how the world's Redeemer, slain as victim, won the day.

Choir 2: Faithful Cross, of trees created, noblest tree of all art thou; forest none bears trees as thou art, like in leaf, or flower, or bough.

Choir 1: God, our Maker, saw with pity our first parents led astray, when for eating fruit forbidden, death had claimed them as its prey; so a second tree he chose, that should the first tree's damage pay.

Choir 2: Dear the nails, and dear the timber, dear the load they bear aloft.

Choir 1: Thus the plan of our salvation God of old did preordain, and a subtler art outwitted all the crafty foe did feign: art that sought and found our healing in the source of all our bane.

Choir 2: Faithful Cross, etc.

Choir 1: Therefore, in the course of ages dawned at length that holy morn when our Maker, by His Father sent from heaven, did not scorn taking flesh, to come among us of a lowly maiden born.

Choir 2: Dear the nails, etc.

Choir 1: Hear the helpless baby crying where the narrow manger stands; see how she, His Virgin Mother, ties His limbs with slender bands, swaddling clothes she wraps about Him, and confines God's feet and hands!

Choir 2: Faithful Cross, etc.

Choir 1: Thirty years He dwelt among us, till, His term of life fulfilled, our Redeemer duly yielded to the fate He freely willed; cross of wood became an altar, and the Paschal Lamb was killed.

Choir 2: Dear the nails, etc.

Choir 1: Gall His drink, as He hangs dying; where the thorns and nails and spear pierced that tender body, mingled blood and water there appear: stream to purify creation, earth and sea and starry sphere.

Choir 2: Faithful Cross, etc.

Choir 1: Bend, proud tree, thy spreading branches, loosen thy rigidity, all that ruggedness begotten of thy stern heredity; thine to throne the King of heaven; hold His body tenderly.

Choir 2: Dear the nails, etc.

Choir 1: Thou didst carry our Redeemer, thou alone wast worthy thought; ark of our salvation, thou hast souls shipwrecked to haven brought, sprinkled with the sacred blood, with which the Lamb our pardon bought.

Choir 2: Faithful Cross, etc.

Choir 1: Glory, throughout time unending, to the holy Trinity, Father, Son, in equal measure; Holy Ghost in like degree; let all nations join in praising Him who is both one and three. Amen.

Choir 2: Dear the nails, etc.

After the adoration has been completed, the holy cross, accompanied by two servers bearing lighted candles, is placed in the center of the altar; the lighted candles are placed on the altar. The priest (together with the deacon and subdeacon) changes to purple vestments.

PART FOUR: THE COMMUNION

After necessary preparations have been made on the altar, the Blessed Sacrament is brought in simple procession from the Repository to the altar; meanwhile the choir chants the following antiphons:

We adore Thee, O Christ, and we bless Thee, because by Thy Cross Thou hast redeemed the world.

Because of a tree we became slaves; and through Thy Cross we were made free: the fruit of the tree deceived us; the Son of God redeemed us.

Savior of the world, save us; O Thou, our God, who redeemed us by Thy bloody Cross, help us, we beseech Thee.

The priest at the altar recites in a loud voice the introduction to the Lord's Prayer;

Let us pray. Urged by our Savior's bidding and schooled by His divine ordinance, we make bold to say:

Now the entire Lord's Prayer (in Latin) is recited solemnly and distinctly by ALL present together with the priest (because it is the petition and preparation for Holy Communion):

Our Father, who art in heaven*
 Hallowed be Thy name*
 Thy kingdom come.*
 Thy will be done, on earth as it is in heaven.*
 Give us this day our daily bread:*

And forgive us our trespasses,*
 as we forgive those who trespass against us.*
 And lead us not into temptation;*
 but deliver us from evil*
 Amen.

Oremus. **Praeceptis salutaribus moniti et divina institutione formati, audiemus dicere:**

Pater noster, qui es in caelis*
Sanctificetur nomen tuum*
Adveniat regnum tuum.*
Fiat voluntas tua, sicut in caelo, et in terra,*
Panem nostrum quotidianum da nobis hodie:*
Et dimitte nobis debita nostra,*
sicut et nos dimittimus debitoribus nostris.*
Et ne nos inducas in tentationem;*
sed libera nos a malo.*
Amen.

The priest alone continues with the next prayer:

Deliver us, we pray Thee, Lord, from every evil, past, present, and to come, and at the intercession of the blessed and glorious ever-Virgin Mary, mother of God, of Thy blessed apostles Peter and Paul, of Andrew, and of all the saints, be pleased to grant peace in our days, so that with the manifold help of Thy compassion we may be ever free from sin and safe from all disquiet: through the same Jesus Christ, thy Son, our Lord; who is God, living and reigning with Thee in the unity of the Holy Spirit,

V: For ever and ever. **Per omnia saecula saeculorum.**

R: Amen. **Amen.**

In a low tone the priest continues:

Let not the partaking of Thy Body, Lord Jesus Christ, which I, unworthy as I am, make bold to receive, turn against me into judgment and damnation, but through Thy loving-kindness let it be for me a safeguard of mind and body, and in it let me find healing: Thou who art God, living and reigning with God the Father in the unity of the Holy Spirit, for ever and ever. Amen.

The priest uncovers the ciborium, genuflects, takes the Sacred Host in his hand, and three times strikes his breast and says:

Lord, I am not worthy that Thou shouldst enter beneath my roof, but say only the word, and my soul shall be healed.

He makes the sign of the cross, saying:

May the Body of our Lord Jesus Christ preserve my soul for everlasting life. Amen.

Then he receives the Body of our Lord in Holy Communion.

Before Holy Communion is distributed, the "Confiteor" is said, followed by the absolution. Then Communion is distributed in the usual way. During the distribution, Psalm 21 may be sung. Communion finished, the priest purifies his fingers. The ciborium is placed in the tabernacle. Standing at the center of the altar, the priest says the following three prayers.

PRAYERS OF THANKSGIVING

For these three prayers all stand and all answer
"Amen" at the end of each prayer.

Let us pray

We beseech Thee, O Lord; let Thy fullest blessings descend upon Thy people who have devoutly recalled the passion and death of Thy Son; let forgiveness be granted them, Thy consolation be poured forth upon them, Thy holy faith increase in them, and Thy eternal redemption grow strong in them.

Through the same Christ our Lord.

**Per eundem Christum Dominum nostrum,
Amen.**

R: Amen.

Let us pray

Almighty and merciful God, who hast redeemed us by the holy passion and death of Thy Anointed One, strengthen in us the effects of Thy merciful redemption; so that by sharing in this mystery, our lives may be lived in entire dedication to Thee.

Through the same Christ our Lord.

**Per eundem Christum Dominum nostrum,
Amen.**

R: Amen.

Let us pray

Be mindful, O Lord, of Thy mercy, and by Thy unending guidance bless thy servants, for whom Christ, Thy Son, instituted these Paschal rites by the shedding of His Blood.

Through the same Christ our Lord.

**Per eundem Christum Dominum nostrum,
Amen.**

R: Amen.

The priest then genuflects together with his retinue and leaves the sanctuary. At a convenient time, the Blessed Sacrament is carried to the place where it is to be reserved. Then the altar is stripped.

Night-watch of the Resurrection

HOLY SATURDAY begins as the day of intense sorrow, the day on which Holy Mother Church tarries at the Lord's tomb, meditating on His Passion and Death. While the altar remains stripped bare, the Church abstains from the Sacrifice of the Mass until, after the solemn Vigil (or night-watch of the Resurrection), there come the joys of Easter.

The Vigil of Easter (called by Saint Augustine the "Mother of all holy vigils") points out how our grace-life has flowed from the Lord's death.

In the darkness of the night, a new fire is enkindled and blessed. The great Easter candle, symbolizing Christ "the Light of the world", is blessed, engraved, studded with five grains of incense, and then lighted as the "pillar of fire", which leads the congregation of people into the church and provides them with light for their candles to illuminate the church while the deacon sings the Easter Proclamation which glorifies the splendor of the holy night of the Resurrection.

Four readings from the Old Testament recall the wondrous works of God in olden times, faint prefigurings of the marvels He has worked in our souls through Christ. The Litany of the Saints is sung to implore the intercession of the Church Triumphant. Then the font of Baptismal water is blessed, that the family of God may grow by the fruitfulness of our Holy Mother the Church. Provision is made for the Baptism of newcomers into the family of God; and all the faithful join in renewing their Baptismal vows.

As the hour of the Resurrection approaches, the altar and the sacred ministers are vested for the beautiful Mass of Resurrection; during it, bells and organ break their silence, "Alleluia" is solemnly intoned, and our risen Savior becomes present on the altar.



THE EASTER VIGIL

STATION: ST. JOHN IN THE LATERAN

THE BLESSING OF THE NEW FIRE

The new Easter fire is lighted from a flint and blessed by the priest at the door of the church.

V: The Lord be with you. **Dominus vobiscum.**
R: And with you. **Et cum spiritu tuo.**

Let us pray.

P R A Y E R

O God, who by Thy Son, the corner-stone, didst convey to Thy faithful the fire of Thy glory: sanctify this new fire, produced from the flint and destined for our service. Grant us, through this Easter festival, to be so inflamed with heavenly desires, that we may come with minds made pure to the festival of Thy undying radiance:

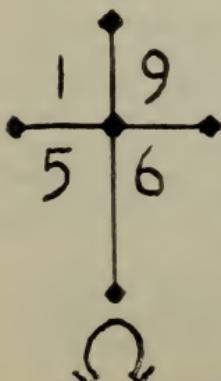
P: Through the same Christ **Per eundem Christum**
our Lord. **Dominum nostrum.**
R. Amen. **Amen.**

The fire is then sprinkled with holy water and incensed.

THE BLESSING OF THE EASTER CANDLE

With a knife the priest carves the cross and symbolic figures on the face of the Easter candle, while saying:

A



- (1) **Christ yesterday and today**
(The vertical cross-bar)
- (2) **The Beginning and the End**
(The horizontal cross-bar)
- (3) **The Alpha**
(The letter above the cross)
- (4) **and the Omega**
(The letter below the cross)
- (5) **His are the times**
(The numeral 1)
- (6) **and the ages**
(The numeral 9)
- (7) **His are the glory and the power**
(The numeral 5)
- (8) **for all the ages of eternity. Amen.**
(The last numeral of the current year)

Then he inserts the five grains of incense into the center and the four ends of the cross, while saying:

- (1) Through His holy wounds
(The upper end)
 - (2) glorious
(The center)
 - (3) may He keep
(The lower end)
 - (4) and save us,
(The left end)
 - (5) Christ the Lord. Amen.
(The right end)

The priest lights the Candle from the new fire, saying:

May the light of the gloriously rising Christ scatter darkness
of hearts and minds.

Then the priest blesses the burning Candle.

V: The Lord be with you. **Dominus vobiscum.**
R: And with you. **Et cum spiritu tuo.**

PRAYER

Let us pray.

Upon this lighted candle let Thy abundant blessing be poured forth, we beseech Thee, almighty God. Unseen giver of new life, look with favor upon this nocturnal flame. Let the atoning sacrifice offered up this night glow with the mysterious reflection of Thy own light; and wheresoever any portion of this mystical holy fire is carried, there let the power of Thy majesty be present and Satan's guile be driven away:

P: Through Christ
our Lord.

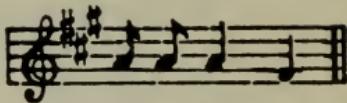
Per Christum Dominum noscum.

R: Amen.

THE SOLEMN PROCESSION AND EASTER PROCLAMATION

All the lights in the church are extinguished that they may be relighted from the Easter Candle. All proceed into the church marching behind the cross and candle.

When the procession has entered the church, the deacon (or priest) who is carrying the Easter Candle lifts it on high and sings:



(Light of Christ).

Lumen Christi

All in church immediately genuflect toward the Candle and answer, singing.

(Thanks be to God).

Deo Gratias

A candle for the priest is lighted from the Easter Candle. The light of Christ is given first of all to the priest, His representative. The procession moves to the center of the church, where the bearer of the Easter Candle sings again, but on a higher note:

(Light of Christ).

Lumen Christi

(Thanks be to God).

Deo Gratias

The candles of those in the procession are lighted. The procession moves to the high altar, in front of which the candle-bearer sings once more, on a still higher note:

(Light of Christ).

Lumen Christi

(Thanks be to God).

Deo Gratias

The candles of all the people are lighted.

The Easter Candle is placed on the stand prepared for it in the sanctuary. Then the Exsultet is chanted.

During the singing of this Solemn Easter Proclamation all stand as at the Gospel with lighted candles.

EXSULTET

Now let the angelic heavenly choirs exult; let joy pervade the unknown beings who surround God's throne; and let the trumpet of salvation sound the triumph of this mighty King. Let earth, too, be joyful, in the radiance of this great splendor. Enlightened by the glory of her eternal King, let her feel that from the whole round world the darkness has been lifted. Let mother Church likewise rejoice, wearing the radiance of this great Light; let this temple echo with the

multitude's full-throated song.

Dear brethren who are present at this wondrous lighting of the holy flame, I pray you join with me and invoke the mercy of almighty God, that He Who, not for any merit of mine, has deigned to number me among his Levites, may shed His own bright light upon me and enable me to glorify with perfect praise this candle: through our Lord Jesus Christ, His Son, Who is God, living and reigning with Him in the unity of the Holy Spirit:

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

P: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

P: Lift up your hearts.

Sursum corda.

R: We lift our hearts to
the Lord.

Habemus ad Dominum.

P: Let us give thanks to
the Lord our God.

**Gratias agamus Domino Deo
nostro.**

R: That is right and just.

Dignum et justum est.

Right indeed it is and just, with all the ardor of our heart and mind and with the service of our voice, to hymn God the invisible almighty Father, and His only-begotten Son, our Lord Jesus Christ, Who in our stead repaid to the eternal Father the debt incurred by Adam, and with His dear blood wiped out the penalty of that ancient sin. This is the paschal feast wherein is slain the true Lamb whose blood hallows the doorposts of the faithful. This is the night on which Thou didst first cause our forefathers, the sons of Israel, in their passage out of Egypt, to pass dry-shod over the Red Sea. This is the night which purged away the blackness of sin by the light of the fiery pillar. This is the night which at this hour throughout the world restores to grace and yokes to holiness those who believe in Christ, detaching them from worldly vice and all the murk of sin. On this night Christ burst the bonds of death and rose victorious from the grave. Without redemption, life itself had been no boon. How wonderful the condescension of Thy mercy towards us; how far beyond

all reckoning Thy loving kindness! To ransom Thy slave, Thou gavest up Thy Son! O truly necessary sin of Adam, that Christ's death blotted out; O happy fault, that merited such a Redeemer! Blessed indeed is this, the sole night counted worthy to know the time and the hour in which Christ rose again from the grave. This is the night of which the scripture says: And the night shall be bright as day. And the night shall light up for me in joy. By this night's holiness crime is banished, and sin washed away; innocence is restored to the fallen, and gladness to the sorrowful. It drives forth hate, brings peace, and humbles tyranny.

In thanksgiving for this night, then, holy Father, receive the evening sacrifice of this incense, which Holy Church, by the hands of her ministers, renders to Thee in the solemn offering of this wax candle wrought by bees. For now we see the splendor of this column, kindled to the glory of God from shining flame. A flame which though it be divided into parts, yet suffers no loss of light, being fed from the ever-melting wax that the mother-bee wrought to form the substance of this precious candle. Blessed indeed is the night which despoiled the Egyptians and enriched the Hebrews! The night on which heaven is weeded to earth, the things of God to those of man!

We, therefore, pray Thee, Lord, that this candle, hallowed in honor of Thy name, may continue unfailingly to scatter the darkness of this night. May it be received as a sweet fragrance, and mingle with the lights of heaven. May the Morning-Star find its flame alight, that Morning-Star which knows no setting, which came back from limbo and shed its clear light upon mankind. We pray Thee, Lord, to grant us a season of peace at this time of Easter gladness. Deign to preserve us Thy servants, and all the clergy and faithful people, together with our most blessed Pope N. and our Bishop N. Guide and keep them all under Thy continual protection. Have regard also for those who hold the power of ruling over us, and in Thine unspeakable goodness and mercy direct their deliberations to justice and peace, so that after their anxious labors here on earth they may enter with

all Thy people into the heavenly country; through the same Jesus Christ Thy Son, our Lord, Who is God, living and reigning in the unity of the Holy Spirit:

V: For ever and ever. **Per omnia saecula saeculorum.**
R: Amen. **Amen.**

The people extinguish their candles.

THE READINGS

All sit and listen to the **FIRST READING**, which is the account of creation—an image of the "new creation" effected by Baptism.

God, at the beginning of time, created heaven and earth. Earth was still an empty waste, and darkness hung over the deep; but already, over its waters, brooded the Spirit of God. Then God said: Let there be light; and the light began. God saw the light, and found it good, and He divided the spheres of light and darkness; the light He called Day and the darkness Night. So evening came and morning, and one day passed. God said, too, Let a solid vault rise amid the waters, to keep these waters apart from those; a vault by which God would separate the waters which were beneath it from the waters above it; and so it was done. This vault God called the Sky. So evening came, and morning, and a second day passed. And now God said, Let the waters below the vault collect in one place to make dry land appear. And so it was done; the dry land God called Earth, and the water, where it had collected, he called the Sea. All this God saw, and found it good. Let the earth, He said, yield grasses that grow and seed; fruit-trees too, each giving fruit of its own kind, and so propagating itself on earth. And so it was done; the earth yielded grasses that grew and seeded, each according to its kind, and trees that bore fruit, each with the power to propagate its own kind. And God saw it, and found it good. So evening came, and morning, and a third day passed. Next God said, Let there be luminaries in the vault of the sky, to divide the spheres of day and night; let them give portents, and be measures of time, to mark out the day and the year; let them shine in the sky's vault, and shed light

on the earth. And so it was done. God made the two great luminaries, the greater of them to command the day, and the lesser to command the night; then he made the stars. All these he put in the vault of the sky, to shed their light on the earth, to control day and night, and divide the spheres of light and darkness. And God saw it, and found it good. So evening came, and morning, and a fourth day passed. After this, God said, Let the waters produce moving things that have life in them, and winged things that fly above the earth under the sky's vault. Thus God created the huge sea-beasts, and all the different kinds of flying things; and God saw it and found it good. He pronounced his blessing on them, Increase and multiply, and fill the waters of the sea; and let there be abundance of flying things on the earth. So evening came, and morning, and a fifth day passed. God said, too, Let the land yield all different kinds of living things, cattle and creeping things and wild beasts of every sort; and so it was done. God made every sort of wild beast, and all the different kinds of cattle and of creeping things; and God saw it, and found it good. And God said, Let us make man, wearing our own image and likeness; let us put him in command of the fishes in the sea, and all that flies through the air, and the cattle, and the whole earth, and all the creeping things that move on earth. So God made man in His own image, made him in the image of God. Man and woman both, he created them. And God pronounced His blessing on them, Increase and multiply and fill the earth, and make it yours; take command of the fishes in the sea, and all that flies through the air, and all the living things that move on the earth. Here are all the herbs, God told them, that seed on earth, and all the trees, that carry in them the seeds of their own life, to be your food; food for all beasts on the earth, all that flies in the air, all that creeps along the ground; here all that lives and shall find its nourishment. And so it was done. And God saw all that he had made, and found it very good. So evening came, and morning, and a sixth day passed. Thus heaven and earth and all the furniture of them were completed. By the seventh day, God had come to an end of mak-

ing, and rested on the seventh day, with His whole task accomplished.

All stand up.

P: Let us pray

Oremus.

V: Let us kneel.

Flectamus genua.

All kneel and pray silently for a short interval.

R: Arise.

Levate.

All stand and the priest sums up the prayers of all.

PRAYER

O God, by whom mankind was wondrously fashioned and yet more wondrously redeemed, grant, we pray Thee, that by persevering in right reason against the allurements of sin, we may deserve to attain everlasting joy:

Through our Lord Jesus Christ Thy Son, who is living and reigning with Thee in unity of the Holy Ghost, one God, for ever and ever.

**Per Dominum nostrum
Jesum Christum Filium
tuum: qui tecum vivit et
regnat in unitate Spiritus
Sancti Deus: per omnia
saecula saeculorum.**

R: Amen.

Amen.

All sit for the SECOND READING which is an account of the Israelites' liberation from Egypt—an image of our own liberation from sin.

It was already the first watch of the morning, when suddenly, through the pillar of fire and mist, the Lord looked upon the Egyptians and brought their army to its doom. He turned the wheels of their chariots aside, so that they drove through the deep places. And the Egyptians began to say, Back, back! There is no facing Israel; the Lord is fighting on their side against us. Then the Lord said to Moses, Stretch out thy hand over the sea, so that its waters shall recoil on the Egyptians, on all their chariots and their horsemen. And when Moses stretched out his hand towards the sea, at early dawn, it went back to its bed, so that its waters met the Egyptians in their flight, and the Lord drowned them amid the waters. Back came the water, overwhelming all the chariots and horsemen of Pharaoh's army that had entered the sea in

their pursuit; not a man escaped. But the sons of Israel made their way through the midst of the sea where it had parted, its waters towering like a wall to right and left. So the Lord rescued Israel that day from the assault of the Egyptians and when they saw the dead Egyptians washed up on the shore, and the great defeat the Lord had inflicted upon them, the people learned to fear the Lord, putting their trust in Him and in His servant Moses. Then Moses and the Israelites sang praises to the Lord, and this was their song:

CANTICLE

A psalm for the Lord, so great is He and so glorious; horse and rider hurled He into the sea! He is my helper and protector and has brought me deliverance. Shall I not praise Him, my own God; shall I not extol Him, the God of my father before me? He is the Lord that destroys wars: the Lord is His name.

All stand up.

- | | |
|---|------------------|
| P: Let us pray | Oremus. |
| V: Let us kneel. | Flectamus genua. |
| All kneel and pray silently for a short interval. | |
| R: Arise. | Levate. |

All stand and the priest sums up the prayers of all.

PRAYER

O God, we behold Thy ancient miracles shining even in our own day, for that salvation which the power of Thy right hand conferred upon one people, delivering them from Egyptian persecution, Thou dost now accomplish for all nations by means of the water of spiritual re-birth. Grant that the whole world may join the ranks of Abraham's descendants and share the prerogative of Israel:

Through our Lord Jesus Christ Thy Son, who is living and reigning with Thee in unity of the Holy Ghost, one God, for ever and ever.

R: Amen.

Per Dominum nostrum
Jesum Christum Filium
tuum: qui tecum vivit et
regnat in unitate Spiritus
Sancti Deus: per omnia
saecula saeculorum.
Amen.

All sit for the **THIRD READING** which is a prophecy by Isaias of the holiness of the messianic kingdom of which the baptized are members.

When that day comes, the Lord will make a bud show, of glory and of greatness, and the land will yield fruit that shall be the splendor and the pride of the Israelites that are left. All Sion's remnant, all that survive in Jerusalem, will be entitled to the name of holy ones; these alone, among the inhabitants of Jerusalem, are destined to live on when the Lord sweeps away the guilt of Sion's women-folk, and washes Jerusalem clean from the blood that stains her, with the searing breath of his judgment. And all over Mount Sion, the place where men invoke His name the Lord will create cloud by day, and smoke that reflects a glow of fire by night, a veil for all that glory. There will be a canopy to shade them from the day's heat, a refuge of shelter from storm and rain.

CANTICLE

A friend I love well had a vineyard in a corner of his ground, that was all fruitfulness. He fenced it in, and dug round about it, and he planted a vine of sorec, and he built a tower in the middle. And he set up a wine-press in it; for the vineyard of the Lord of Hosts is the house of Israel.

All stand up.

P: Let us pray

Oremus.

V: Let us kneel.

Flectamus genua.

All kneel and pray silently for a short interval.

R: Arise.

Levate.

All stand and the priest sums up the prayers of all.

PRAYER

O God, Who by the voice of saintly prophets hast made it clear that in all the children of Thy Church everywhere throughout Thy kingdom Thou art the sower of good seed and the cultivator of choice vine-shoots: grant to thy peoples whom Thou namest Thy vineyards and Thy crops, that when the rubbish of thorns and brairs has been cleared away, they may bring worthy and abundant fruit:

Through our Lord Jesus Christ Thy Son, who is living and reigning with Thee in unity of the Holy Ghost, one God, for ever and ever.

Per Dominum nostrum Jesum Christum Filium tuum: qui tecum vivit et regnat in unitate Spiritus Sancti Deus: per omnia saecula saeculorum.
Amen.

R: Amen.

All sit for the FOURTH READING which is a warning from Moses to the Israelites (and to us) that even God's chosen people can fall.

At this time: Moses put the song in writing, and taught it to the men of Israel. The Lord also gave a charge Josue, the son of Nun: Play the man, and keep thy courage high; it is thy task to settle sons of Israel in the land I have promised to give them, and I will be with thee in the doing of it. And now, when Moses had finished his work of setting forth the terms of this law in a book, he gave orders to the Levites, that carried the ark of the Lord, what they should do with it. Take this book, he said, and lay it up by the side of the ark that bears witness of the Lord's covenant, to vindicate Him against you. I know well how rebellious you are, how stiff-necked; even in my life-time, and in spite of my presence among you, you have aways been rebelling against the Lord; and when I am dead, worse must follow. Summon the elders and counsellors among all the tribes, and let me say my say in their hearing; let me call upon heaven and earth to bear witness against them. I know well enough that when I am dead you will ruin all, and it will not be long before you stray from the path I have showed you; and I know that when the Lord sees you living amiss, and provoking His anger by your doings, calamity will fall upon you in the end. And so Moses, with the whole assembly of Israel listening to him, pronounced the words of the song which follows, never pausing until it was all finished.

CANTICLE

Listen. O heaven, and I will speak: and let the earth give ear to these words of mine. Let my speech be awaited like rain; and my words descend like dew. Like a shower upon

the turf, and like snow upon dried grass: because I will invoke the name of the Lord. Praise the greatness of our God: God's works are perfect, and all His ways are just. God is faithful, in Him there is no iniquity: the Lord is just and holy.

All stand up.

P: Let us pray **Oremus.**

V: Let us kneel. **Flectamus genua.**

All kneel and pray silently for a short interval.

R: Arise. **Levate.**

All stand and the priest sums up the prayers of all.

P R A Y E R

God, who exaltest the humble and upholdest the righteous, Who wast pleased through Thy holy servant Moses to instruct Thy people by the chanting of Thy sacred song, so that their repetition of Thy law might serve for our own guidance also: exert Thy might over the whole multitude of Christian peoples. Give joy; diminish fear. Blot out the sins of all men by Thy forgiveness; and let the vengeance that was threatened be turned into salvation:

Through our Lord Jesus Christ Thy Son, who is living and reigning with Thee in unity of the Holy Ghost, one God, for ever and ever.

R: Amen.

**Per Dominum nostrum
Jesum Christum Filium
tuum: qui tecum vivit et
regnat in unitate Spiritus
Sancti Deus: per omnia
saecula saeculorum.
Amen.**

FIRST PART OF THE LITANY OF THE SAINTS

All in the church kneel and answer.

Ky - rie, elé - i - son. Chri-ste, elé - i - son. Ky - rie, elé - i - son.

Chri-ste, au - di nos. Christe, ex-áu - di nos.

Chanters or Priest

Kyrie, eleison.

Lord have mercy.

**Kyrie, eleison, Christe,
audi nos.**

Lord, have mercy, Christ hear us.

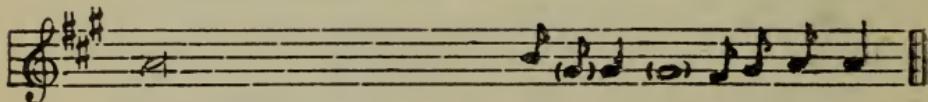
All respond

Christe, eleison.

Christ have mercy.

Christe, exaudi nos.

Christ, graciously hear us.



Pater de caelis, Deus,

God, the heavenly Father,

Fili, Redemptor mundi,

Deus;

God, the Son, Redeemer of the world,

Spiritus Sancte, Deus,

God, the Holy Spirit,

Sancta Trinitas, unus

Deus,

Holy Trinity, one God,

Sancta Maria,

Holy Mary,

Sancta Dei Genitrix,

Holy Mother of God,

Sancta Virgo virginum,

Holy Virgin of virgins,

Sancte Michael,

St. Michael,

Sancte Gabriel,

St. Gabriel,

Sancte Raphael,

St. Raphael,

Omnes sancti Angeli et

Archangeli,

All holy Angels and Archangels,

miserere nobis.

have mercy on us.

Ora pro nobis.

pray for us.

Orate pro nobis.

Pray for us.

Chanters or Priest

**Omnes sancti beatorum
Spirituum ordines,**
All holy orders of blessed Spirits.

Sancte Ioannes Baptista
St. John the Baptist,

Sancte Ioseph,
St. Joseph,

**Omnes sancti Patriarchae
et Prophetae,**
All holy Patriarchs and Prophets.

Sancte Petre,
St. Peter,

Sancte Paule,
St. Paul,

Sancte Andrea,
St. Andrew,

Sancte Ioannes,
St. John,

**Omnes sancti Apostoli et
Evangelistae,**
All holy Apostles and Evangelists,

**Omnes sancti Discipuli
Domini,**
All the Lord's holy Disciples,

Sancte Stephane,
St. Stephen,

Sancte Laurenti,
St. Laurence,

Sancte Vincenti,
St. Vincent,

Omnes sancti Martyres,
All holy Martyrs,

Sancte Silvester,
St. Sylvester,

Sancte Gregori,
St. Gregory,

All respond

Orate pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Orate pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Orate pro nobis.

Pray for us.

Orate pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Orate pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Ora pro nobis.

Pray for us.

Chanters or Priest	All respond
Sancti Augustine, St. Augustine,	Ora pro nobis. Pray for us.
Omnes sancti Pontifices et Confessores, All holy Bishops and Confessors,	Orate pro nobis.
Omnes sancti Doctores, All holy Doctors,	Pray for us.
Sancte Antoni, St. Anthony,	Orate pro nobis. Pray for us.
Sancte Benedicte, St. Benedict,	Ora pro nobis. Pray for us.
Sancte Dominice. St. Dominic,	Ora pro nobis. Pray for us.
Sancte Francisce, St. Francis,	Ora pro nobis. Pray for us.
Omnes sancti Sacerdotes et Levitae, All holy Priests and Clerics,	Orate pro nobis.
Omnes sancti Monachi et Eremitae, All holy Monks and Hermits,	Pray for us.
Sancta Maria Magdalena, St. Mary Magdalene,	Orate pro nobis.
Sancta Agnes, St. Agnes,	Pray for us.
Sancta Cecilia, St. Cecilia,	Ora pro nobis. Pray for us.
Sancta Agatha, St. Agatha,	Ora pro nobis. Pray for us.
Sancta Anastasia, St. Anastasia,	Ora pro nobis. Pray for us.
Omnes sanctae Virgines et Viduae, All holy Virgins and Widows,	Orate pro nobis.
Omnes Sancti et Sanctae Dei, All you Saints of God,	pray for us. Intercede pro nobis.
	Intercede for us.

THE BLESSING OF THE BAPTISMAL WATER

Meanwhile all is made ready for the blessing of the water in front of the Easter Candle. The priest stands facing the people, saying:

- V:** The Lord be with you. **Dominus vobiscum.**
R: And with you. **Et cum spiritu tuo.**

Let us pray.

PRAYER

Almighty and eternal God, let Thy great and present mercy be felt in this sacramental rite; send forth the spirit of adoption to regenerate those who are born anew of the baptismal waters, so that the work of our humble ministry may be perfected by the operation of Thy power:

Through our Lord Jesus Christ Thy Son, who is living and reigning with Thee in unity of the Holy Ghost, one God, for ever and ever.

**Per Dominum nostrum
Jesum Christum Filium
tuum: qui tecum vivit et
regnat in unitate Spiritus
Sancti Deus: per omnia
saecula saeculorum.**

R: Amen.

Amen.

The priest then raises his voice to the tone of the preface:
all answer.

- P:** The Lord be with you. **Dominus vobiscum.**
R: And with you. **Et cum spiritu tuo.**
P: Lift up your hearts. **Sursum corda.**
R: We lift our hearts to the Lord. **Habemus ad Dominum.**
P: Let us give thanks to the Lord our God. **Gratias agamus Domino Deo nostro.**
R: That is right and just. **Dignum et justum est.**

Right indeed it is and just, proper and for our welfare, that we should always and everywhere give thanks to Thee, O Lord, holy Father, almighty everlasting God by Whose unseen power the wondrous effect of Thy sacraments is wrought. Unworthy as we are to perform so great a rite, do not withdraw the gifts of Thy favor, but incline the ears of Thy goodness even to our prayers. O God, Whose Spirit in the very first beginnings of the world did brood over the waters, giving

the element of water, even in its origin, the power to sanctify: who by water didst wash away the crimes of a guilty world, and by the outpouring of the flood didst signify regeneration. so that one and the same element might have the mysterious power to make an end of vice and a beginning of virtue; look down, O Lord, upon the face of Thy Church and multiply within her Thy acts of regeneration; Thou who makest Thy city glad by the flowing torrent of Thy grace and openest to the whole world the font of baptism for the renewal of the nations, so that under Thy great dominion they may receive from the Holy Ghost the grace of Thy only-begotten Son.

The priest divides the water with his hand in the form of a Cross and says:

May this water, prepared for the rebirth of men, be rendered fruitful by the secret inpouring of His divine power; may a heavenly offspring, conceived in holiness and re-born into a new creation, come forth from the stainless womb of this divine font; and may all, however distinguished by age in time or sex in body, be brought forth into one new infancy by the motherhood of grace. Begone then every unclean spirit at Thy bidding, Lord; begone all wicked and satanic wiles. Let no power of opposition intrude here, or spread its snares about this place, or creep into it by stealth, or taint it by its poison.

He now touches the water with his hand and says:

May this holy and innocent creature be free from all the enemy's assaults and cleansed by the removal of all wickedness. Be this a fount of life, a water of new birth, a purifying stream, so that all who are to be washed in this bath of salvation may, by the working of the Holy Spirit within them, obtain the grace of perfect cleansing.

Making the sign of the Cross three times over the water, he says:

Therefore I bless thee, water, God's creature, by the living God, by the true God, by the holy God; by that God, Whose word in the beginning separated thee from the dry land, and whose Spirit brooded over thee.

Here he parts the water and scatters it toward the four corners of the earth, saying:

Who caused thee to flow from a well in paradise and bade thee water the whole earth in four streams. Who, when thou wast bitter in the wilderness, poured sweetness into thee, making thee fit to drink, and brought thee out of a rock to quench His people's thirst. I bless thee, too, through Jesus Christ, His only Son, our Lord, Who in Cana of Galilee, by a wondrous miracle, changed thee into wine; Whose feet walked upon thee, and Who was baptized in thee by John in Jordan; who made thee flow out of His side, together with His blood; and commanded His disciples that believers should be baptized in thee, saying: Go, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost.

Almighty God, in Thy mercy stand by us who are observing this commandment: let thy gracious breath be upon us.

The priest breathes upon the water in the form of a Cross three times and says:

With thy own lips bless this pure water, so that besides its natural power of cleansing bodies, it may have the effect of purifying souls.

The priest now lowers the Easter Candle into the water three times while singing, each time in a higher pitch:

May the power of the Holy Ghost descend into this brimming font.

The priest breathes three times upon the water, down the center, to the left and to the right (i.e., over the whole expanse of water), and sings:

And may it make the whole substance of this water fruitful in regenerative power.

The Candle is taken from the water and the chant continues:

Here may all stain of sin be wiped away. Here let human nature, created in Thy likeness, and recreated to the honor of its maker, be cleansed of all ancestral defilement, so that

every man who enters into this sacrament of regeneration may be born again into a new childhood of true innocence.

Through our Lord Jesus Christ, Thy Son: Who will come to judge the living, and the dead, and the world by fire.

R: Amen.

Easter water is now set aside with which to sprinkle the people after the renewal of their baptismal vows, and for the sprinkling of homes and other places. The priest then pours some of the Oil of the Catechumens into the water, saying:

Let this font be hallowed and made fruitful, by means of this saving oil, for those born anew in it into everlasting life.

R: Amen. Amen.

He pours out a portion of the Holy Chrism, saying:

Let the inpouring of the chrism of our Lord Jesus Christ and of the Holy Ghost take place in the name of the holy Trinity.

R: Amen. Amen.

Then he pours from both the Oil of Catechumens and Holy Chrism in the sign of the Cross, three times, saying:

And in like manner, may the chrism of consecration, the oil of unction, and the water of baptism, mingle together in the name of the Father, and of the Son, and of the Holy Ghost.

R: Amen. Amen.

The oils are now mixed with the water.

(If baptism is to be administered, this is now done in the usual manner.)

Then the consecrated water is carried in solemn procession to the permanent baptismal font while a beautiful song from Psalm 41 is chanted.

O God my whole soul longs for Thee, as a deer for running water. My whole soul thirsts for the living God: shall

**Per Dominum nostrum
Jesum Christum Filium
tuum: qui venturus est ju-
dicare vivos et mortuos et
mortuos et saeculum per
ignem.**

Amen.

I never make my pilgrimage into God's presence? Morning and evening, I have known no other food than tears: daily must I listen to the taunt, where is thy God now?

After the water is poured into the font the priest says:

- V: The Lord be with you. Dominus vobiscum.
 R: And with you. Et cum spiritu tuo.

Let us pray.

P R A Y E R

Almighty everlasting God, look graciously upon the devotion of Thy people now to be re-born, who, like the hart panting for the stream, desire Thy waters; and mercifully grant that through the rite of baptism their thirsting faith may bring them holiness of body and soul:

- V: For ever and ever. Per omnia saecula saeculorum.
 R: Amen. Amen.

The priest incenses the font. Then the procession returns to the sanctuary for

THE RENEWAL OF THE BAPTISMAL PROMISES

The priest puts on a white cope and facing the people he begins:

On this most sacred night, dearly beloved brethren, holy Mother Church, meditating on the death and burial of our Lord Jesus Christ, again lovingly keeps a vigil for Him; and while waiting for His glorious resurrection she rejoices exceedingly.

But since, as the Apostle teaches, we are buried with Christ by baptism unto death, it behooves us so to walk in newness of life, knowing that our old man has been crucified along with Christ, that we may no longer serve sin. Let us, for that reason, consider that we are truly dead to sin but alive to God, in Christ Jesus our Lord.

Wherefore, dearly beloved brethren, now that the Lenten period of good works is completed, let us renew the promises of holy baptism, wherein we once renounced Satan and his works, as also the world, which is God's enemy, promising to serve God faithfully in the holy Catholic Church.

Therefore:

Priest: Do you renounce Satan?

People: We do renounce him.

Priest: And all of his works?

People: We do renounce them.

Priest: And all his delight?

People: We do renounce it.

Priest: Do you believe in God, the Father Almighty, Creator of heaven and earth?

People: We do believe.

Priest: Do you believe in Jesus Christ, His only-begotten Son, our Lord, who suffered and died?

People: We do believe.

Priest: Do you believe in the Holy Spirit, the holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting?

People: We do believe.

Priest: Now, let us pray all together to God as our Lord Jesus Christ taught us to pray.

People: Our Father . . .

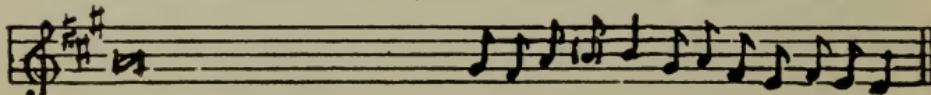
Priest: And may the omnipotent God Himself, Father of our Lord Jesus Christ, Who regenerated us of water and the Holy Spirit, and granted us remission of sins, keep us by His grace in the same Jesus Christ our Lord unto life everlasting.

People: Amen.

The people are now sprinkled with Easter water, as a reminder of their own baptism.

THE SECOND PART OF THE LITANY

During the singing the priest readies himself for Mass.



Propitius esto,

Be merciful,

Propitius esto,

Be merciful,

Ab omni malo,

From every evil,

parce nobis, Domine.

spare us, O Lord.

exaudi nos, Domine.

hear and heed us, O Lord.

libera nos, Domine.

Lord, deliver us.

Chanters of Priest:**Ab omni peccato,**

From every sin,

A morte perpetua,

From everlasting death,

**Per mysterium sanctae incarnationis
tuue,**

By the mystery of Thy holy incarnation,

Per adventum tuum,

By Thy coming,

Per nativitatem tuam,

By Thy birth,

**Per baptismum et sanctum iejunium
tuum,**

By Thy baptism and holy fasting.

Per crucem et passionem tuam,

By Thy Cross and suffering,

Per mortem et sepulturam tuam,

By Thy death and burial,

Per sanctum resurrectionem tuam,

By Thy holy resurrection,

Per admirabilem ascensionem tuam,

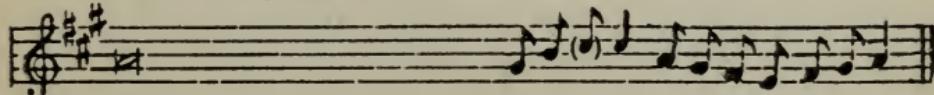
By Thy wonderful ascension,

Per adventum Spiritus Sancti Paracliti,

By the coming of the Holy Spirit, the Paraclete,

In die iudicii,

On the day of judgment,

**All
respond****libera
nos,
Domine**Lord,
deliver
us.**Peccatores.**

We sinners

Ut nobis parcas,

That Thou spare us,

Ut Ecclesiam tuam sanctam**regere et conservare digneris,**That it may please Thee to govern
and preserve Thy holy Church,**te rogamus, audi nos.**

we beseech Thee, hear us.

te rogamus, audi nos.

we beseech Thee, hear us.

te rogamus, audi nos.

we beseech Thee, hear us.

Ut dominum apostolicum, et omnes ecclasticos ordines in sancta religione conservare digneris,

To preserve in holy religion the Pope, and all Clerics in holy orders.

Ut inimicos sanctae Ecclesiae humiliare digneris,

To humble the enemies of holy Church,

Ut regibus et principibus christianis pacem et veram concordiam donare digneris,

To give peace and true concord to Christian kings and princes,

Ut nosmetipsos in tuo sancto servitio confortare et conservare digneris,

To strengthen and preserve us in Thy holy service,

Ut omnibus benefactoribus nostris semper bona retribuas,

To reward all our benefactors with eternal blessings,

Ut fructus terrae dare et conservare digneris,

To give and preserve the fruits of the earth,

Ut omnibus fidelibus defunctis requiem aeternam donare digneris,

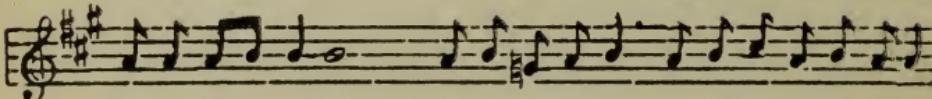
To grant eternal rest to all the faithful departed,

Ut nos exaudire digneris,

That it may please thee to heed us,

All respond
te
rogamus,
audi
nos

we
beseech
Thee,
hear
us.



Agnus Dei . . . i, qui tollis peccata mundi, parce nobis, Dó-mi-ne.

V: **Agnus Dei, qui tollis peccata mundi,**

Lamb of God, who takest away the sins of the world,

R: **Parce nobis, Domine.**

Spare us, O Lord.

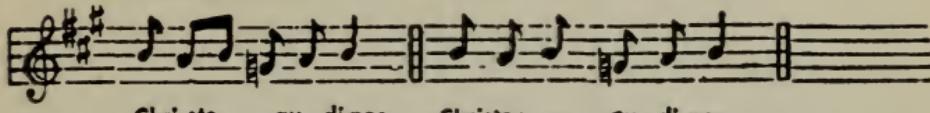
V: **Agnus Dei, qui tollis peccata mundi,**

Lamb of God, who takest away the sins of the world,

R: **Exaudi nos, Domine.**

Graciously hear us, O Lord.

- V: **Agnus Dei, qui tollis peccata mundi,**
Lamb of God, who takest away the sins of the world.
R: **Miserere nobis.**
Have mercy on us.



Christe, au - di nos. Christe, ex. au - di nos.

- V: **Christe audi nos.**
Christ, hear us.
R: **Christe exaudi nos.**
Christ, graciously hear us.

THE EASTER VIGIL MASS

At the end of the Litany the choir and congregation continue with the Kyrie of the Mass while the priest ascends the altar, kisses it, and incenses it in the usual manner.

KYRIE ELEISON

Each invocation is said three times.

- | | |
|--------------------|------------------|
| Lord have mercy. | Kyrie eleison. |
| Christ have mercy. | Christe eleison. |
| Lord have mercy. | Kyrie eleison. |

As the priest solemnly intones the **GLORIA**, the bells are rung and the organ is played throughout his recitation of the hymn; the choir (and people) chant the hymn.

Glory to be God on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee, We give Thee thanks for Thy great glory. Lord God, heavenly King, God the almighty Father. Lord Jesus Christ, only-begotten Son. Lord God. Lamb of God, Son of the Father, who takest away the sins of the world. have mercy upon us; Thou who takest away the sins of the world, receive our prayer; Thou who sittest at the right hand of the Father, have mercy upon us. For Thou alone art the Holy One. Thou alone art Lord. Thou, Jesus Christ, alone art the Most High. with the Holy Ghost, in the glory of God the Father. Amen.

V: The Lord be with you.

Dominus vobiscum.

R: And with you.

Et cum spiritu tuo.

COLLECT

Let us pray.

O God, Who dost irradiate this sacred night with the glory of our Lord's Resurrection, preserve in the new children of this family the spirit of sonship Thou hast given them, so that they may be renewed in body and soul and may render Thee pure service: Through the same Jesus Christ, Thy Son, our Lord, Who lives and reigns with Thee in the unity of the Holy Spirit, one God,

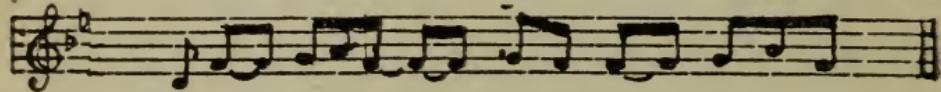
V: For ever and ever. **Per omnia saecula saeculorum.**

R: Amen. **Amen.**

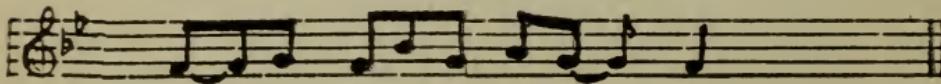
EPISTLE

Brethren: Risen, then, with Christ, you must lift your thoughts above, where Christ now sits at the right hand of God. You must be heavenly-minded, not earthly-minded; you have undergone death, and your life is hidden away now with Christ in God. Christ is your life, and when He is made manifest, you too will be made manifest in glory with Him.

The celebrant then intones the great Easter ALLELUIA:



Alle lu ia 10



ja. _____

To which all in the church answer ALLELUIA, using the same melody. This is then repeated twice more, each time on a higher pitch. The choir continues with the following:

Give thanks to the Lord; the Lord is gracious, His mercy endures for ever. Praise the Lord, all you nations: let all peoples of the world do Him honor. Abundant has His mercy been towards us; the Lord remains true to His word forever.

Cleanse my heart and my lips, almighty God, Who didst cleanse the lips of the prophet Isaías with a live coal. In Thy gracious mercy deign so to cleanse me that I may be able fitly to proclaim Thy holy Gospel: through Christ our Lord. Amen.

V: The Lord be with you.

R: And with you.

Dominus vobiscum.

Et cum spiritu tuo.

The continuation of the Holy

GOSPEL

according to Matthew.

Sequentia sancti Evangelii

secundum Matthaeum.

Gloria tibi, Domine.

On the night after the sabbath, at the hour when dawn broke on the first day of the week, Mary Magdalene and the other Mary came near to contemplate the tomb. And suddenly there was a great trembling of the earth, because an angel of the Lord came to the place, descending from heaven, and rolled away the stone and sat over it; his face shone like lightning, and his garments were white as snow; so that the guards trembled for fear of him, and were like dead men. But the angel said openly to the women, "You need not be afraid; I know well that you have come to look for Jesus of Nazareth, the man who was crucified. He is not here; He has risen, as He told you. Come and see the place where the Lord was buried. You must go in haste, and tell His disciples that He has risen from the dead and now He; is going on before you into Galilee, where you shall have sight of Him. That is my message to you."

NO CREED is said, and there is no offertory verse.

V: The Lord be with you.

R: And with you.

Let us pray.

Dominus vobiscum.

Et cum spiritu tuo.

Oremus.

OFFERING OF THE BREAD

The priest elevates the paten with the host and says:

Holy Father, almighty, everlasting God, accept this unblemished sacrificial offering, which I, Thy unworthy servant, make to Thee, my living and true God, for my countless sins, offences, and neglects, and on behalf of all who are present here; likewise for all believing Christians, living and dead. Accept it for their good and mine, so that it may save us and bring us to everlasting life. Amen.

MINGLING OF THE WINE AND THE WATER

While wine and water are poured into the chalice, the priest says:

O God, by whom the dignity of human nature was wondrously established and yet more wondrously restored, grant that through the sacramental rite of this water and wine we may have fellowship in the Godhead of Him who deigned to share our manhood, Jesus Christ, Thy Son, our Lord, who is God, living and reigning with Thee in the unity of the Holy Spirit, for ever and ever. Amen.

OFFERING OF THE WINE

While offering the chalice at the middle of the altar, the priest says:

We offer Thee, Lord, the chalice of salvation, entreating Thy mercy that our offerings may ascend with a sweet fragrance in the presence of Thy divine majesty for our own and the whole world's salvation. Amen.

OFFERING OF OURSELVES

Making the Sign of the Cross with the chalice, the priest places it upon the corporal and covers it with the pall.

Bowing down slightly, he says:

Humbled in spirit and contrite of heart, may we find favor with Thee, Lord, and may our sacrifice be so offered in Thy sight this day that it may please Thee, Lord our God. Come, Thou sanctifier, almighty, everlasting God, (He

blesses the oblation and continues) and bless these sacrificial gifts, prepared for the glory of Thy holy name.

AT SOLEMN MASS INCENSING

At the intercession of blessed Michael the archangel, who stands at the right hand of the altar of incense, and of all His elect, may the Lord deign to bless this incense, and to accept its fragrant sweetness: through Christ our Lord. Amen.

With Thy own blessing, Lord, let this incense rise to Thee, and bring down upon us Thy mercy.

Welcome as incense-smoke, let my prayer rise up before Thee, Lord; when I lift up my hands, be it as acceptable as the evening sacrifice. Lord, set a guard on my mouth, a barrier to fence my lips, lest my heart turn to thoughts of evil, to cover sin with smooth names.

May the Lord kindle within us the fire of his love, and the flame of everlasting charity. Amen.

WASHING OF THE HANDS

With the pure in heart I will wash my hands clean, and take my place among them at Thy altar, Lord, listening there to the sound of Thy praises, telling the story of all Thy wonderful deeds. How well, Lord, I love Thy house in its beauty, the place where Thy own glory dwells! Lord, never count this soul for lost with the wicked, this life among the bloodthirsty: hands ever stained with guilt, palms ever itching for a bribe! Be it mine to guide my steps clear of wrong; deliver me in Thy mercy. My feet are set on firm ground; where Thy people gather, Lord, I will join in blessing Thy name. Glory be to the Father . . .

PRAYER TO THE HOLY TRINITY

Holy Trinity, accept the offering we here make to Thee in memory of the passion, resurrection, and ascension of our Lord Jesus Christ; and to the honor of blessed Mary, ever-

virgin, of blessed John the Baptist, of the holy Apostles Peter and Paul, of these, and of all the saints. To them let it bring honor, to us salvation; and may they whom we are commemorating on earth deign to plead for us in heaven; through the same Christ our Lord. Amen.

THE ORATE FRATRES

The priest kisses the altar and turns to the people. He says:

Pray, brethren, that my sacrifice and yours may prove acceptable in the eyes of God the almighty Father.

His attendants answer:

May the Lord accept the sacrifice at your hands, to the praise and glory of His name, for our welfare also, and that of all His holy Church.

The celebrant answers:

Amen.

With hands extended, the priest says the

SECRET

Accept, we pray Thee, Lord, Thy people's prayers and sacrificial gifts; and let the work begun here in our Easter rites bring us eternal healing at Thy hand: Through our Lord Jesus Christ, Thy Son, Who lives and reigns with Thee in the unity of the Holy Spirit, One God.

PREFACE

P: For ever and ever.

R: Amen.

P: The Lord be with you.

R: And with you.

P: Lift up your hearts.

R: We lift our hearts to the Lord.

P: Let us give thanks to the Lord our God.

R: That is right and just.

Per omnia saecula saeculorum.

Amen.

Dominus vobiscum.

Et cum spiritu tuo.

Sursum corda.

Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

Dignum et justum est.

Right indeed it is and just, proper and for our welfare to praise Thee, Lord, at all times, but more triumphantly than ever on this night, when Christ our Passover was sacrificed. For He is the true Lamb Who has taken away the sins of the world: He who by dying has brought our death to naught, and by rising again has restored us to life. Therefore it is that with Angels and Archangels, Thrones and Dominations, and all the warriors of the heavenly array, we chant an endless hymn in praise of Thee, singing:

SANCTUS

Holy, Holy, Holy Lord God of hosts. Thy glory fills all heaven and earth. Hosanna in high heaven! Blessed is He who is coming in the name of the Lord. Hosanna in high heaven!

CANON OF THE MASS FIRST COMMEMORATION

Clergy and all Believers

And so, through Jesus Christ, Thy Son, our Lord, we humbly pray and beseech Thee, most gracious Father, to accept and bless: these offerings, these oblations, these holy, unblemished sacrificial gifts, which we offer Thee in the first place for Thy holy Catholic Church, praying that Thou wilt be pleased to keep and guide her in peace and unity throughout the world; together with Thy servant our Pope N., and N., our Bishop, and all who believe and foster the true Catholic and Apostolic faith.

SECOND COMMEMORATION

Friends and Parishioners

Remember, Lord, Thy servants N. and N. and all here present, whose faith and devotion are known to Thee, and for all whom we offer, or who themselves offer up this sacrifice in praise of Thee, on behalf of themselves and all who are theirs, for the redemption of their souls, to gain the hope of safety and well-being, and who pay homage to Thee, their living, true, eternal God.

THIRD COMMEMORATION**All the Saints**

In the unity of holy fellowship we celebrate this most sacred night of our Lord Jesus Christ's resurrection in the flesh. We reverence also the memory, first, of the glorious ever-virgin Mary, Mother of the same Jesus Christ, our God and Lord; and likewise that of Thy blessed apostles and martyrs Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus: of Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian; and of all Thy saints. Grant for the sake of their merits and prayers that in all things we may be guarded and helped by Thy protection: through the same Christ our Lord. Amen.

PRAYERS OF OFFERING**Before the Consecration**

And so, Lord, we Thy servants, and likewise Thy whole household, make this peace-offering which we entreat Thee to accept: We offer it also on behalf of those upon whom Thou hast deigned to bestow new life by water and the Holy Spirit, granting them forgiveness of all their sins. Order our days in Thy peace, and command that we be rescued from eternal damnation and numbered with the flock of Thy elect: through Christ our Lord. Amen.

We pray Thee, God, be pleased to make this same offering wholly blessed, to consecrate it and approve it, making it reasonable and acceptable, so that it may become for us the Body and Blood of Thy dearly beloved Son, our Lord Jesus Christ.

CONSECRATION OF THE BREAD

He, on the day before he suffered death, took bread into His holy and worshipful hands, and lifting up His eyes to Thee, God, His almighty Father in heaven, and giving thanks to Thee, He blessed it, broke it, and gave it to His disciples, saying: Take, all of you, and eat of this,

FOR THIS IS MY BODY.

CONSECRATION OF THE WINE

In like manner, when He had supped, taking also this goodly cup into His holy and worshipful hands, and giving thanks to Thee, he blessed it, and gave to His disciples, saying: Take, all of you, and drink of this,

**FOR THIS IS THE CHALICE OF MY BLOOD, OF
THE NEW AND EVERLASTING COVENANT, A MYS-
TERY OF FAITH. IT SHALL BE SHED FOR YOU
AND MANY OTHERS, SO THAT SINS MAY BE FOR-
GIVEN.**

Whenever you shall do these things, you shall do them in memory of Me.

PRAYERS OF OFFERING

After the Consecration

And now, Lord, we Thy servants, and with us all Thy holy people, calling in mind the blessed Passion of this same Christ, Thy Son, our Lord, likewise His resurrection from the grave, and glorious ascension into heaven, offer to Thy sovereign majesty, out of the gifts Thou hast bestowed upon us, a sacrifice that is pure, holy, and unblemished, the sacred bread of everlasting life, and the Cup of eternal salvation.

Deign to regard them with a favorable and gracious countenance, and to accept them as Thou wast pleased to accept the offerings of Thy good servant Abel, and the sacrifice of our father Abraham, and that which Thy great priest Melchisedech sacrificed to Thee, a holy offering, a victim without blemish.

Humbly we ask it of Thee, God almighty; bid these things be carried by the hands of Thy holy angel up to Thy altar on high, before the face of Thy divine majesty, so that those of us who by taking part in the sacrifice of this altar shall have received the sacred Body and Blood of Thy Son, may be filled with every grace and heavenly blessing: through the same Christ our Lord. Amen.

FOURTH COMMEMORATION*Of the Souls in Purgatory*

Remember also, Lord, Thy servants *N.* and *N.*, who have gone before us with the sign of faith and sleep the sleep of peace. To them, Lord, and to all who rest in Christ, grant, we entreat Thee, a place of cool repose, of light and peace: through the same Christ our Lord. Amen.

FIFTH COMMEMORATION*Of us Sinners*

To us also, Thy sinful servants, who put our trust in Thy countless acts of mercy, deign to grant some share and fellowship with Thy holy apostles and martyrs; with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and all Thy saints. Into their company we pray Thee to admit us, not weighing our deserts, but freely granting us forgiveness: through Christ our Lord.

SIXTH COMMEMORATION*Of all Nature*

It is ever through Him that all these good gifts, created so by Thee, Lord, are by Thee sanctified, endowed with life, blessed, and bestowed upon us.

DOXOLOGY

Through Him, and with Him, and in Him, Thou, God, almighty Father, in the unity of the Holy Spirit, hast all honor and glory.

P: For ever and ever.

Per omnia saecula saeculorum.

R: Amen.

Amen.

COMMUNION

Let us pray. Urged by our Savior's bidding, and schooled by his divine ordinance, we make bold to say:

P: Our Father, Who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us.

And lead us not into
temptation:

P: But deliver us from evil.

R: Amen.

Deliver us, we pray Thee, Lord, from every evil, past, present, and to come, and at the intercession of the blessed and glorious ever-virgin Mary, Mother of God, of Thy blessed apostles Peter and Paul, of Andrew, and of all the saints, be pleased to grant peace in our days, so that with the manifold help of Thy compassion we may be ever free from sin and safe from all disquiet.

The priest breaks the Host in two halves.

Through the same Jesus Christ, Thy Son, our Lord.

He breaks a particle from one half.

Who is God, living and reigning with Thee in the unity of the Holy Spirit:

V: For ever and ever. **P:** Per omnia saecula saeculorum.

R: Amen. **Amen.**

Making the sign of the cross with the particle of the Host, the priest says:

P: The peace of the Lord be **P:** Pax Domini sit semper
always with you. vobiscum.

R: And with you. **E**t cum spiritu tuo.

Dropping the particle into the chalice, he continues:

May this mingling and hallowing of the Body and Blood of our Lord Jesus Christ be for us who receive it a source of eternal life. Amen.

The Agnus Dei is not sung.

COMMUNION PRAYERS

Lord Jesus Christ, Son of the living God, Who, by the Father's will and the co-operation of the Holy Spirit, didst by Thy death bring life to the world, deliver me by this most holy Body and Blood of Thine from all my sins and from every evil. Make me always cling to Thy commandments, and never allow me to be parted from Thee: who with the selfsame God the Father and the Holy Spirit art God, living and reigning for ever and ever. Amen.

Let not the partaking of Thy Body, Lord Jesus Christ, which I, unworthy as I am, make bold to receive, turn against me into judgment and damnation, but through Thy loving kindness let it be for me a safeguard of mind and body, and in It let me find healing; Thou Who art God, living and reigning with God the Father in the unity of the Holy Spirit, forever and ever. Amen.

I will take the Bread of Heaven, and will call upon the name of the Lord.

The priest says three times:

Lord, I am not worthy that Thou shouldst enter beneath my roof, but say only the word, and my soul shall be healed.

Before receiving Communion, he says:

The body of our Lord Jesus Christ preserve my soul for everlasting life. Amen.

What return shall I make to the Lord for all that He has given me? I will take the chalice of salvation and invoke the name of the Lord. Praised be the Lord! When I invoke His name I am secure from my enemies.

Before receiving the Precious Blood, he says:

The blood of our Lord Jesus Christ preserve my soul for everlasting life. Amen.

COMMUNION OF THE PEOPLE

Holy Communion is distributed in the usual way. Afterwards the priest purifies the chalice and his fingers.

That which our mouths have taken, Lord, may we possess in purity of mind; and may the gift of the moment become for us an everlasting remedy

May Thy Body, Lord, which I have taken, and Thy Blood which I have drunk, cleave to every fiber of my being. Grant that no stain of sin may be left in me, now that I am renewed by this pure and holy sacrament: who livest and reignest forever and ever. Amen.

After the distribution of Communion, the following is chanted as the Lauds of Easter:

Alleluia, alleluia, alleluia.

Praise the Lord in His sanctuary,
 praise Him in the firmament of His strength.

Praise Him for His mighty deeds,
 praise Him for His sovereign majesty.

Praise Him with the blast of the trumpet,
 praise Him with lyre and harp.

Praise Him with timbrel and dance,
 praise Him with strings and pipe.

Praise Him with sounding cymbals,
 praise Him with clanging cymbals.

Let everything that has breath
 praise the Lord!

Glory be to the Father, and to the Son,
 and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be,
 world without end. Amen.

Alleluia, alleluia, alleluia.

After the antiphon is repeated, the priest intones the antiphon for the Benedictus:

At early dawn,

The choir continues:

On the first day of the week, they come to the tomb, after
 the sun has risen, alleluia.

Blessed be the Lord, the God of Israel; He has visited His
 people and wrought their redemption.

He has raised up a scepter of salvation for us among the
 posterity of His servant David.

According to the promise which He made by the lips of holy
 men that have been His prophets from the beginning.

Salvation from our enemies, and from the hand of all those
 who hate us.

So He would carry out His merciful design towards our
 fathers, by remembering His holy covenant.

He had sworn an oath to our father Abraham, that He would
 enable us

To live without fear in His service, delivered from the hand
of our enemies,
Passing all our days in holiness, and approved in His sight.
And thou, my child, wilt be known for a prophet of the most
High, going before the Lord, to clear His way for him:
Thou wilt make known to His people the salvation that is to
release them from their sins.
Such is the merciful kindness of our God, which has bidden
Him come to us, like a dawning from on high:
To give light to those who live in darkness, in the shadow
of death, and to guide our feet into the way of peace,
Glory be to the Father, and to the Son,
and to the Holy Spirit.

As it was in the beginning, is now and ever shall be,
world without end. Amen.

At early dawn, on the first day of the week, they come
to the tomb, after the sun has risen, alleluia.

V: The Lord be with you. Dominus vobiscum.
R: And with you. Et cum spiritu tuo.

P R A Y E R

Let us pray.

Pour into us the Spirit of Thy love, O Lord, so that we
whose hunger Thou hast satisfied with Thy Easter sacrament
may, by Thy loving kindness, be made one in heart: Through
our Lord, Jesus Christ, Thy Son, Who lives and reigns with
Thee in the unity of the Holy Spirit, One God:

V: For ever and ever. Per omnia saecula saeculorum.
R: Amen. Amen.

V: The Lord be with you. Dominus vobiscum.
R: And with you. Et cum spiritu tuo.

V: I-te mis-sa est, al-le-lu-ia, al-le- lu- ia.
Go, this is the dismissal, alleluia, alleluia.
R: De-o gra- ti- as. al-le-lu-ia, a-le- lu- ia.
Thanks be to God, alleluia, alleluia.

The Mass ends with the usual last blessing.

